REASON AND RELIGION

00067016

NOT TO BE ISSUED OUT
WITHOUT PERMISSION.

R. E. HOOPPELL, LL. D

Digitized with financial assistance from the
Dr. Geetha Ravikumar
on 02 April, 2019

REASON AND RELIGION:

OR,

THE LEADING DOCTRINES OF CHRISTIANITY.

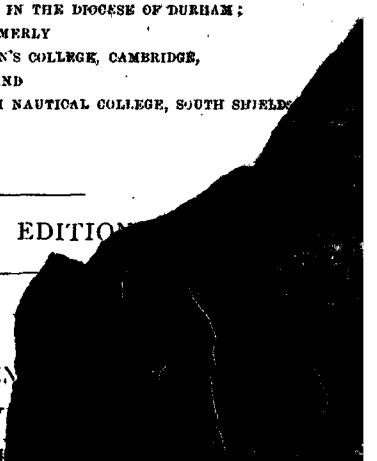
REASON AND RELIGION

OR,

THE LEADING DOCTRINES OF CHRISTIANITY.

67016

BY THE
REV. R. E. HOOPPELL, M.A., LL.D., D.C.L.,
RECTOR OF BYERS GREEN, IN THE DIOCESE OF DURHAM;
FORMERLY
SCHOLAR OF ST. JOHN'S COLLEGE, CAMBRIDGE,
AND
PRINCIPAL OF THE WINTERBOTTOM NAUTICAL COLLEGE, SOUTH SHIELDS



SECOND EDITION

LONDON: HEN
OXFORD UNIVERSITY
AMEN COR

SOUTH SHIELDS:
PRINTED BY W. D. LEARMOUNT,
75, KING STREET.

PREFACE.

THE present is an age of free and searching enquiry. It is right that it should be so. It is a fact by no means to be deplored; the tendency one by no means to be restrained. On the contrary, the circumstance is one to be rejoiced over, the habit one to be encouraged and extended. Truth has no cause for alarm. In the midst of free discussion she flourishes. Her claims are far more widely recognised, and her authority far more cordially acknowledged, when not only herself, but all her usurping rivals, are subjected to severe and testing scrutiny.

The reality of this is manifest to all in scientific subjects.

Though, perhaps, less obvious, it is equally certain in religious matters. Dogma, pure and simple, is as much out of place in the one as in the other. To learn by rote is as useless in Religion as in Physics. That which puts itself forward as Religious Truth must be prepared to maintain its ground against all comers: it must be prepared to prove itself the Truth. This *the* Truth will at all times do. None, therefore, need fear that *its* interests will be imperilled by the most open, most penetrating, investigation.

The present volume is the result of the writer's own experience. In earlier life he had to do battle with doubts and questionings of every kind. What he had to contend with, he knows well, thousands more have to confront likewise. Possibly arguments, that were of use to him, may prove serviceable to others. Many, he knows, combat the obstacles, which rise up around them like armed men, manfully and successfully; but many are beaten in the strife; many turn aside from the conflict; many postpone the struggle. Others, doubtless, find the path before them easy, and wonder that any should meet with difficulties where all appeared so smooth to them. Let not such, however, indulge hard thoughts of their less favored brethren. In the Gospel history, the disciple Thomas, though the one most troubled with intellectual difficulties, was not the least faithful, the least loving. On the contrary, when all the rest

shrank from accompanying their beloved Master, to what they looked upon as certain death, his affection alone outstripped his fears, and prevailed upon him to hazard the journey himself, and to encourage his fellow-disciples to attend their Lord, that they might at least "die with Him."

The following pages will, however, it is hoped, be useful not only to those who, in some respects, resemble Thomas, but to those, also, who, without any tinge of scepticism, seek to know and to understand the Fundamental Doctrines of Religion. The writer is not acquainted with many works which even profess to give a connected view of the Teachings of Christianity, and certainly with none which attempt the task in other than a dogmatic manner. This method he has, in the following pages, endeavored to avoid. His object is to convince the understanding, and to engage the heart, of his reader, as he accompanies him.

A word may be said regarding the plan adopted. The subject matter of the work being "The Leading Doctrines of Christianity," it is necessary to show that the topics treated of rightly come under the more general part, at least, of that designation. For this purpose recourse is had to the Bible, and, in each case, the subject under consideration is shown to be plainly and emphatically taught therein. This is considered tantamount to proving it to be a Doctrine

of Christianity, for, although some bodies of Christians may curtail the free reading of Holy Scripture, and add to their creeds doctrines, which, according to others, cannot be proved therefrom, yet few refuse to acknowledge any doctrine which is plainly, emphatically, and repeatedly, taught therein. When the Doctrine under consideration has been thus shown to be Scriptural, it is further shown to be in strict accordance with Reason, the noblest gift of God to man, the particular in which, at this day, he retains most evidently the traces of that likeness to the Almighty in which he was created.

A word, too, must be said respecting the style. The form of discourses has been adopted. At a time when the writer was contemplating the work, he was called upon to officiate, for a series of successive Sabbath evenings, in one of the churches of South Shields.[1] He resolved to make the subject which was occupying his attention the theme of his discourses. Having done so, he was unwilling to recast it. Alterations have been made, sometimes somewhat extensively, but the form and substance have been retained. He felt that, in this way, a closer style might be adhered to, a more direct sympathy excited between himself and his reader, and a more even division of the subject effected, while the interest of those, who heard the theme treated of

1 Holy Trinity.

at first in the pulpit, would also be preserved. The close connection between the several chapters, or discourses, and the continuous nature of the argument throughout, relieve the work from the character of being a mere volume of sermons.

At the close will be found some additional matter, which it appeared right to give, but which, nevertheless, could not very well be introduced into the body of the work. The whole is concluded by a general Index.

May the blessing of the Most High rest upon this attempt, weak and imperfect though it be, to set forth, in some slight degree, His blessed and glorious Truth.

CONTENTS.

PAGE.

PREFACE 5

CONTENTS 10

I.

THE EXISTENCE AND ESSENTIAL ATTRIBUTES OF GOD 13

II.

THE MORAL ATTRIBUTES OF GOD 22

III.

MAN MADE IN THE IMAGE OF GOD 31

IV.

MAN FALLEN 41

V.

PAGE.

THE CONSEQUENCES OF MAN'S FALLEN STATE . . 51

VI.

MAN REDEEMED 63

VII.

THE HEROISM OF THE REDEEMER 73

VIII.

THE GREATNESS OF THE SALVATION . . . 84

IX.

THE MEANS OF PARTICIPATING IN THE SALVATION . 95

X.

THE WISDOM OF SEEKING SALVATION . . . 104

XI.

CONVERSION 114

XII.

THE BEING AND WORK OF THE HOLY SPIRIT . . 125

XIII.

PRAYER 135

XIV.

THE NATURE AND CHARACTER OF THE CHRISTIAN LIFE 145

XV.

THE CHRISTIAN'S EXPERIENCE OF TEMPTATION . 155

XVI.

PAGE.

THE DUTY OF PROCLAIMING THE GOSPEL TO ALL . 165

XVII.

THE DUTY OF ALL TO RECEIVE THE GOSPEL WHEN PROCLAIMED 174

ADDENDA.

ON ETERNAL DEATH 185

ON KNOWLEDGE, FAITH, OPINION 190

INDEX 193

I.

THE EXISTENCE AND ESSENTIAL ATTRIBUTES OF GOD.

"I am the Lord, and there is none else, there is no God beside Me."—Isaiah, XLV, 5.

BEING privileged, my brethren, again to address you, I purpose, if God permit me, to preach on Sabbath Evenings a Course of Sermons upon the Leading Doctrines of Christianity. While I shall endeavor, with God's help, to make them edifying to all, I shall bear in view particularly those who are *Seekers after Truth*, who are earnestly desirous of fixing their faith upon a firm foundation, and of acquiring a sound knowledge and understanding of Christian Doctrine. In consequence of this the Sermons will be argumentative as well as hortatory, seeking to combine proofs that shall convince the intellect with persuasives that shall touch the heart.

The first topic of such a course must necessarily be the Existence and Attributes of God, and no text of Scripture, I

am persuaded, can be more appropriate than that which I have selected for our consideration this evening. "I am the Lord, and there is none else, there is no God beside Me." This is the first great truth to be learned by man. As the Apostle to the Hebrews forcibly declares, "He that cometh to God must believe *that He Is*, and that He is a *Rewarder* of them that diligently seek Him."[1] We must first be convinced of God's Existence, and then of the Duty and Advantage of Seeking Him, or we shall never be induced to pay any attention whatsoever to religion.

Now the Existence and Attributes of God are very manifestly set forth in Holy Scripture. The text I have selected is only one of many that I might quote. It contains, however, in particularly pointed language, the statement of a great truth I wish particularly to dwell upon this evening,—*the Solitary Godhead of Jehovah.* "I AM THE LORD, AND THERE IS NONE ELSE. THERE IS NO GOD BESIDE ME." Further on in the chapter the same grand truth is declared again, indeed many times. "*I am the Lord, and there is none else.*" And not only in Judea, or Babylon, was there no other God, but there is none else throughout the earth:—"that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else." Nor only throughout the earth, but from world to world in the boundless realms of space:—"I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens; and all their host," even the untold millions of glorious orbs, that send their light to the earth from unfathomable depths, "have I commanded." What majesty and grandeur these sublime declarations suggest to us!

1 Heb., xi, 6.

But this is a truth of very vast importance to every class of men in every land. I need not remind you that many millions of our fellows, even at this present day, believe there are other gods, and worship idols. By far the greater portion of mankind do. Not only the teeming millions of Africa, China, and Japan, of Tartary, of thousands of Ocean Isles, and of the native districts of North and South America, but millions of our own fellow subjects in India, and elsewhere. They know not the great truth that there is One God, and One only, Supreme throughout the Universe, but have made to themselves thousands, and tens of thousands, and of these they make images, or, (shame to professedly Christian manufacturers, their fellow subjects more advanced in art!) have images made for them, and bow down to them and worship them, saying, "Ye are our gods."

And not only so, but this idolatry is very lightly regarded by numbers of persons amongst ourselves. It is becoming quite a common thing to hear the opinion expressed that, after all, there is something commendable in the superstitious devotions of these benighted people. Some go so far as to say they are worshipping God, though under, as it were, a veil. And by such advocates, or at least tolerators, of idolatry Christian Missions are of course decried. But what is taught us in the Word of God? What great Attribute of the true Jehovah is revealed in special connection with this very subject? Why, that God is "a *Jealous* God."[1] That idol worship is an "*abomination*" unto Him.[2] That those who worship other gods have "a *lie* in their right hands."[3] That, in a word, there is a total, irreconcileable, opposition between the worship of God and of idols, between

1 Exodus, xx, 5. 2 Deut., xiii, 14; II Kings, xxiii, 13; I Peter, iv, 3.
3 Isaiah, xliv, 20.

the service of Jehovah and every other kind of religious performance.

But, coming still nearer home, there are other widely spread opinions which are radically opposed to the great truth contained in our text, and in the other passages I have quoted. Our God is not only the *Only* God, He is a *Personal* God. The universe itself is not God; it is the workmanship, the property, of God. It is no more God, or part of God, itself, than a house is the builder, or part of the builder, or a steam-engine the engineer, or part of the engineer. Nor is Nature God. If Nature mean the incesssant action and reproduction of material things, that is no more God than is the motion and work of a machine the driver and director of its action. God is as entirely distinct from the world, and all things in it, and all their multitudinous and ceaseless activities, as Man is from all the varied results of *his* labour, and all the incessant operations of the engines *he* has devised and made to work *his* will. Hence what is called Pantheism is nothing else than the worship of another God, *a false God*, and the adoration of Nature nothing else than idolatry.

It is very necessary for a seeker after real knowledge, and true wisdom, to have clear views upon these most important subjects; to realise to himself fully the Sole Supremacy of God, His complete Personality, and the total absence of any link of connection whatsoever between him and any fancied deity. No idol, no imagination of man's heart, developed in material substance or not, represents Jehovah. Such things represent, if they represent any spiritual being, Satan only. For man in his natural state is corrupt, his imaginations are only evil and that continually, and he is a child of the devil, (these are not my declarations

but those of Holy Scripture,) and the conceptions he forms therefore will be conceptions of evil. The Word of God declares it, in such passages as these :—"They shall no more offer their sacrifices unto devils, after whom they have gone,"[1] speaking of the Israelites in the wilderness, who had gone after the idol gods of the neighbouring nations :—"They sacrificed unto devils not to God,"[2] again speaking of their idolatry :—"He ordained him priests for devils,"[3] speaking of Jeroboam, "the son of Nebat, who made Israel to sin :"—"They sacrificed their sons and their daughters unto devils," speaking, in the 106th Psalm,[4] of those who made their children "pass through the fire to Moloch :" and, in the First Epistle to the Corinthians,[5] most conclusively :—"I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God."

Let us, however, now pass on to consider other Attributes of the Christian's God, the One, Only, Jealous, God of Heaven and Earth, who "will not give his glory to another."[6] Our God is Eternal. And He is the Maker, Deviser, and Sustainer, of all material things.

Holy Scripture distinctly teaches us the Eternity of Jehovah. That solemn name itself implies this great Attribute. The favored prophet to whom it was first communicated, Moses, in the 90th Psalm, thus beautifully declares it :—"Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." And the same great truth is reiterated throughout the Bible. God is throughout declared to be "The Lofty One that inhabiteth Eternity," the One Sole Being "that Is, and that Was, and that Is to come,"

1 Levit., xvii, 7. 2 Deut., xxxii, 17. 3 II Chron., xi, 15. 4 Ver. 37.
5 Chap., x, Ver., 20. 6 Isaiah, xlii, 8.

the "Alpha and Omega, the Beginning and the End, the First and the Last."

And God is throughout spoken of as the Maker, Deviser, Sustainer, and Absolute Owner and Governor, of the Universe. It is needless to multiply passages of Holy Scripture to prove this, for the whole Bible from beginning to end declares it. The very first verse declares it:—"In the beginning God created the heaven and the earth," a most appropriate and divine commencement of the Revelation of Himself to man, excluding by one simple sentence all other gods, all nature worship, all impersonality, and implying strongly His Eternity, His Omnipotence, His Wisdom and Goodness.

Not to multiply quotations, therefore, from Holy Scripture, respecting the Work of God in the material world, we will pass on to some considerations we may draw from what we see of that Work around us and above us.

Some persons may have a kind of feeling that God is far from us, that though He *is*, though he exists as a great and glorious Being, He holds but little intercourse with this world and man. Such a feeling, however, should be dispelled at once by reflection upon His Works which surround us on all sides. We see in them manifest evidences of all His Attributes, and we see proofs of his continual presence. The first thing, perhaps, that strikes a student of Nature in any department is the vast and wonderful *Variety* that characterises God's Work. It matters not whether he study the stars above, or the rocks beneath, the plants that adorn the earth, or the animals that roam over its surface, the birds and insects that fly in the air, or the fishes that tenant the ocean, it is the same. Every conceivable form and organisation is there, and far more than would ever have been con-

ceived by man. The marvellous variety is unbounded and overwhelming.

And then the *Beauty* of the whole, and of each separate detail, is beyond description. The mind never tires of examining, nor ceases admiring, the exquisite contrivances, the marvellous adaptations, the perfect harmony, the transcendant skill, apparent everywhere.

And the *Profundity of Wisdom* that has been exercised is no less manifest. The most intricate laws of nature, which have cost man centuries of labor to fathom, are applied with unfailing accuracy and effect to the smallest flower or insect, no less than to the mighty ocean or stupendous sun. And the long train of causes and effects, immutable as the universe, moves on from instant to instant, working out with marvellous precision the predetermined purposes of the Almighty.

And throughout the whole is observed a wondrous *Unity*, a unity most marked even in the greatest apparent diversity. Not in one country, but in all. Not in one age, but in every age. Not in one epoch of the world's physical history, but in every one. Not in our globe only, but, so far as the researches of philosophers extend, in every orb of heaven, is the working out of one great design apparent, the impress of one Master Mind, and the presence of one Master Hand, distinctly seen and felt.

These things confirm the teaching of Holy Scripture respecting the truths we have been considering. It is as though we should go into a splendid palace, from which the owner and master had just stepped forth, and should survey the sumptuous apartments, and rich furniture, and beautiful adornments, and rare works, and complete arrangements, of the whole. We could be at no loss to conclude that a

man of wealth and knowledge, taste and refinement, had ordered the whole.

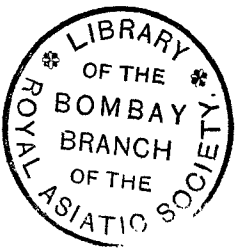
And thus, too, St. Paul has told us that "the eternal Power and Godhead" of the Almighty are known by His Works.[1] But he has not "stepped forth" from the world He has made. On the contrary, He is ever present in every part. "In Him we live, and move, and have our being."[2] He is the Source of all the Life and Motion throughout the universe. He, by His everworking Will, sustains every material existence, keeps every natural operation in action. When we hear the wind, see the waves of the sea, or feel the descending storm, we experience the direct working of His mighty power. Not that He does not work by means; He does so, but only as Man works by engines; the results accomplished by the most powerful and complicated machine are rightly credited to him whose servant the engine is, and who by the labor he employs sets the machine at work.

When considering the handiwork of God, and the operations of His everpresent Providence, we should never overlook ourselves, our minds and bodies, which are, as the Psalmist has forcibly declared, "fearfully and wonderfully made."[3] In the construction and sustentation of the human frame may be noted, in all their surprising magnitude and beauty, those features of God's workmanship we have just dwelt upon. And nothing, perhaps, is calculated to give us a juster appreciation of them than the scientific study of our own bodies, of our minds, and of the circumstances with which we have been surrounded in this life.

But to draw to a conclusion. Permit me to urge upon you, my brethren, a greater realisation of the truths we have been considering this evening. Endeavour to be

1 Rom., i, 20. 2 Acts, xvii, 28. 3 Ps., cxxxix, 14.

thoroughly convinced not only of the Oneness of God, of His Sole Supremacy, but also of His Real and Living Personality. Endeavour, too, to recognise Him in all His Works, and His presence in all the operations of His hands. See around you, in all things living, growing, existing, monuments of His power, wisdom, goodness. Delight to trace His purposes in all that He has made. Not the smallest portion of the commonest plant, nor the minutest limb, or scale, or pore, of the most prolific insect, has been made without a plan and a purpose, which oftentimes it is permitted to man to discover. Endeavour, in natural things, so far as you are able, to trace the plans and purposes of the Creator. Refer, at least, to *Him* all that you observe or learn, and not to some abstract nothing, or some deity of man's own invention, as Chance or Nature. Thus will you realise more and more the Existence and Presence, the Greatness and Glory, the Wisdom and Goodness, of the adorable Creator, and you will be prepared to receive those truths of the Gospel which follow upon the first real apprehension of the Being and Attributes of God. Your thoughts, too, by communion with God through His Works, will be elevated, expanded, refined, not chained down to Self, and the trifles of a day, and adoration, reverence, and worship will be enkindled in your breasts.


LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

II.

THE MORAL ATTRIBUTES OF GOD.

"*I am That I am.*"—*Exodus*, III, 14.

IN commencing this course of sermons last Sabbath evening, we considered together the Existence and Essential Attributes of the Lord our God. We dwelt upon His Oneness, that is to say His Sole Sovereignty, unshared by the gods of the heathen or of the vain philosopher; upon His Personality; upon the total Absence of Connection between His Worship and that of any false deity; upon His Eternity; and upon the Variety, Beauty, Profundity, and Ceaseless Succession of His Works around us. This evening we will proceed to consider further what may be called the Moral Attributes of the Lord Jehovah.

It is not necessary to enlarge upon the extreme importance of this enquiry. Upon God we all entirely depend. He is, as we saw last Sabbath, our Maker, our Owner, our

Sustainer. To Him belongs the world in which we live, and everything with which we are surrounded. What are called the "laws of nature" are the laws which He has imposed upon the things which He has made, upon the creatures of His Will, and which he could revoke at any instant. Indeed the "laws of nature" are but the manifestation, the visible operation, of His Will. We depend, therefore, upon God for everything from moment to moment, and upon His good will towards us rests, in consequence, all our enjoyment, all our happiness, both present and future. It must be therefore of immense importance that we should be acquainted with His Character, that we should study His Nature, and seek to know His Attributes.

We must beware, however, of thinking that we can do this thoroughly, that we can probe the nature of the Most High to the utmost, that we can comprehend the Infinite. This is impossible, and the impossibility should be fully recognised at the outset. We are inferior beings, very far inferior to the Almighty, indeed *infinitely* inferior to Him. We need not stay now to prove this. All that was said last Sabbath demonstrates it. Man can do wondrous things, but his most wondrous work sinks into insignificance by the side of the smallest work of God. And all those Attributes of God we have already considered together, place God, not only beyond Man, but *infinitely* beyond him. Hence Man is infinitely inferior to God. But no inferior being can comprehend a superior one. An inferior being can only comprehend so much of a superior being's nature as it is itself capable of. This should be borne in mind strongly and continually. Well would it have been for many, who have been led astray by the pride which was

Eve's greatest snare, had they remembered and acted upon it!

One great consequence, flowing from this most important truth, is that God Himself is the only Standard of Moral Excellence. He, and He alone, is the Rule, by which everything claiming the nature of Right or Goodness must be tried. His Nature, His Attributes, form the Standard, and the Only Standard, by which to recognise, and with which to compare, greatness, goodness, truth, beauty, holiness, worth, and every other excellence. This is the teaching of the text. To make our own notions the standard, (and that is the only other alternative,) is to exalt ourselves above God, to make ourselves God, and God our creature. To do this is manifestly absurd, and yet it is done at this day extensively. The philosophy, "falsely so called," of the present age all tends in this direction, abounding as it does on every side of us, and meeting us everywhere, disguised, and undisguised. Our own "moral sense," as it is called, is made the test of right and wrong, of truth and error, of righteousness and wickedness, and, in obedience to its fancied dictates, even the Word of God itself is discarded.

But if God Himself is the Only Standard of goodness, greatness, truth, righteousness, holiness, worth, and every excellence, and if it is contrary to the nature of things that Man, an inferior being, should comprehend, (and *a fortiori* therefore discover,) the Nature and Attributes of the Eternal, it is evident that, while it becomes of extreme importance that the Character of God should be known to Man, it is also impossible, unless God Himself make a Revelation of Himself to Man. This is plainly the only way in which Man can become acquainted with his Sovereign. *And this God has done.* In the Bible, which is His Word, we have a Per-

manent Manifestation of Himself to us, a Permanent Record of His Attributes and Perfections.

I know that some of those who will admit no higher standard of right and wrong than what they call man's "moral sense," do, by a gross misuse of terms, sometimes speak of *that* as God's revelation of Himself to man. But, not to dwell upon the entire inappropriateness of the word "revelation," which means "unveiling," to what would be really a "veiling" of Himself in human thoughts and fancies, a "revelation" must of necessity present itself to all alike, (I do not mean be regarded by all alike,) and, inasmuch as God is a Being infinitely superior to man, and therefore not to be fully comprehended by man, it must contain much beyond the understanding and powers of penetration possessed by man. This we find to be the case with the Bible, but not, of course, with man's "moral sense," which is indeed neither more nor less than a part of, an attribute of, man himself.

To the Bible, therefore, which is the Word of God, and which contains the Revelation of Himself to Man, we must go for all the features of God's Character, for all His Attributes, which we can, after all, but imperfectly comprehend. Divesting ourselves of all previously acquired notions, and asking wisdom and understanding of Him, we must there seek to learn the Nature of the Supreme.

And what does a careful study of the Word of God teach us respecting what I have ventured to call His Moral Attributes? I think I may sum up its doctrine under three heads.

It teaches us, first, that He Loves Truth, and Hates Falsehood.

There is an old, but most dangerous, saying that "Truth

is what each man troweth." Truthfulness is undoubtedly the habit of speaking always that which one "troweth," or "believes to be true," but "Truth" used abstractly is that which *is* true, is that which is actual, real, *fact*. Now, throughout the Bible, the love of God for absolute Truth and perfect Truthfulness, is declared in the most emphatic terms, and His irreconcilable hatred of all Falsehood, Lying, Deceit, and Error. Words cannot paint this Love and Hatred strongly enough. God is repeatedly called the "God of Truth."[1] His Word is declared to be Truth itself. "Sanctify them," said our Lord in His beautiful and touching prayer for His disciples, "Sanctify them through Thy Truth; Thy Word is Truth."[2] Truth is required by God of His worshippers: "Behold," said David, "Thou desirest Truth in the inward parts,"[3] perfect, complete, thorough, truth and truthfulness, in thought, word, and action. "God is a Spirit," said Jesus, "and they that worship Him must worship Him in Spirit and in Truth,"[4] and again, "The Father *seeketh* such to worship Him."[5] While of Falsehood it is said, "The Lord hateth a lying tongue,"[6] and, "Lying lips are abomination to the Lord."[7] The Origin of Falsehood is attributed to the Devil, the arch enemy of God:—"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it."[8] And a fearful lot is denounced against those who delight in Falsehood:—"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, *and all liars*, shall have their part in the lake which burneth with fire and brimstone; which is

1 Deut., xxxii, 4; Ps., xxxi, 5; Jer., x, 10, (mar.) 2 John, xvii, 17.
3 Ps., li, 6. 4 John, iv, 24. 5 John, iv, 23.
6 Prov., vi, 16, 17. 7 Prov., xii, 22. 8 John, viii, 44.

the second death."[1] This Attribute of God, His perfect, unalterable, Truth and Truthfulness, should be deeply studied by us. It sets aside all those theories, so pleasant to fallen man, by which the endeavor is made to find truth in error, to relieve men from the labor and the responsibility of seeking for real knowledge "as for hid treasure," and to take from them the fear of the inevitable consequence. Naturally these theories are general favorites with fallen men, but they are all delusions. No Attribute of God is more fully revealed than His abiding Truth, and His utter hatred of everything approaching Falsehood.

But to pass on now to the second great Attribute of God, revealed in Scripture. The Bible teaches us that God is inflexibly Just, being "Equal"[2] in all His ways.

We have seen, in considering the Works of God in the world around us, the harmony and the regularity with which the whole economy of the universe is carried on. God has laid down for material things certain rules, or "laws," as they are called; each cause produces a definite effect, and that effect becomes itself a cause and produces another result, and so event produces event in unending, inevitable, succession. Now Justice, as applied to God, implies that in the moral world,—in His dealings with men, and rational beings,—the moral laws, by which He governs, have just the same inflexibility of operation. His "ways" are "equal." He does not rule by caprice. When it is said, for instance, that "the wicked shall not be unpunished,"[3] it is but saying that the appropriate event will ever follow the cause. Sin is a cause, a powerful, virulently acting, cause; and as, in the physical world, no cause can exist but its own

1 Rev., xxi. 8. 2 Ezekiel, xviii, 29.
3 Prov., xi, 21; Numbers, xxxii, 23; Exod., xxxiv, 7.

event inevitably follows, so, in the moral world, no sin can be committed but *its* event, which is always of the nature of punishment, which is always further suffering, or evil, inevitably follows. When God is said to take "vengeance" for sin, the word is used to signify the terrible penalty that follows, or will follow, but not to indicate the existence of cruel passion in the Almighty. What fearful "vengeance," may we not say, is exacted upon the inhabitants of a land, who despise the laws of health and natural cleanliness, when the dreaded pestilence swoops down upon it from heaven, and cuts off its myriads at an hour's warning! What fearful "vengeance" is wreaked upon the drunkard, when, in the horrors of delirum tremens, he pays the penalty of his continued sin! But no one, who is well instructed, charges the Almighty Ruler with want of mercy in ordaining these dreadful penalties for the breach of the laws I have alluded to, these terrible consequences of transgression, nor should we, if we were capable of understanding and judging rightly in purely moral and spiritual matters, question for a moment the justice, the equity, the necessity, of those still more awful results of violated commands denounced against sinners in the Word of God.

One more great Attribute of the Almighty I will name, as very distinctly revealed to us in the Bible, namely, His Goodness.

Holy Scripture throughout places this Attribute very clearly before us. It teaches us everywhere that God is wholly Good. "The Lord is good to all, and His tender mercies are over all His works."[1] And most delightful are the pictures drawn of this attractve feature of the Divine Nature. It is only necessary to refer for instances to the 23rd Psalm,

1 Ps., cxlv, 9.

in which David exclaims, "The Lord is my Shepherd, I shall not want," and proceeds to institute a touching comparison between God's care for him, and a good shepherd's care, in a hot and thirsty land, for his helpless flock; or to the 103rd Psalm, or to the 104th, or the 145th, or to that most charming of all allegories, our Saviour's Parable of the Prodigal Son. We shall have hereafter to dwell more at length upon this great and glorious theme, but we may nevertheless remark now the manifold circumstances of our present life which display to us the working of this Attribute of God, which evidence the truth of the psalmist's declaration in its fullest extent.

If we attentively consider our own bodies, with what marvellous harmony is every part made to work! With what numerous, skilfully contrived, and most useful, appliances are they furnished! What beauty prevades the whole! These things are all evidences of God's goodness, no less than of His power and skill. God might have made us so that, although everything *necessary* should be given, everything that conduced to *enjoyment* should be withheld. But, so far from this, He has caused the performance of every natural function to cause us pleasure. Every sense is a source of enjoyment to us. And the feeling of health, which we experience when the whole body is in the state in which God made it and intended it to remain, is, of all feelings, the most delightful. And God's goodness is shown in the fact that He has surrounded us on all sides with circumstances calculated to give us pleasure. He has made all things beautiful. He has decked the earth with flowers for man, and filled the air with melody. He has laden the trees with fruit. Has caused corn to grow for our food, cotton and flax and wool for our clothing. Has stored up in the

earth coal to give us warmth, and iron and other metals for our use. He has made the earth, as it were, a great storehouse of treasure, to supply all our needs. And His goodness is likewise seen in the provision He has made for animals. No one can study the living creatures around him without seeing multiplied proofs that "God's tender mercies are over *all* His works."

These three great Attributes of God, Truth, Justice, and Goodness, will, I think, be found to include all others. I would earnestly exhort all to study them. Study them in God's Word, study them in the World around you, study them in God's Dealings with Men. It is not enough to have a general notion of Christian truth. We should lay hold of it, try to grasp it, realise it, trace it out. These Attributes of God are not merely abstract truths, external to us, far away from us, but they are real, living, acting; self-manifesting, characteristics of the everliving, everworking, omnipresent, King, Lord, and Governor. We may realise their action and influence in ourselves, in men and women around us, in the food we eat, in the air we breathe, and in every circumstance of life. And they stand out on every page of the Bible. And throughout the long history of the human race, and of the chosen people, there recorded, we may trace their inevitable, irresistible, operation. By studying these features of God's Character, and those upon which we dwelt last Sabbath, we learn to *know* Him, and to *feel* His Existence, His Presence, and His Ceaseless Working.

III

MAN MADE IN THE IMAGE OF GOD.

"In the day that God created Man, in the Likeness of God made He him.—Genesis, v, 1.

AS we have dwelt in the two previous sermons upon the Being and Attributes of the Lord God, the subject that naturally comes next in order for our consideration is Man.

It is remarkable how little we know of ourselves, by our own intuitive perception, or even by reflection. One of the most famous sayings of a famous sage, centuries ago, was "Know Thyself." It was his precept to all who came to him for instruction; it indicated what he felt to be his own great want, and the great want of all mankind. And so, in all ages, philosophers have sought to understand themselves and others; they have believed with the poet, that

"The proper study of mankind is Man,"

and have both labored to obtain for themselves, and recom-

mended others to strive to get, self-knowledge. But, beyond observing the words and actions natural to man, the passions and follies by which he is swayed, and the convictions and motives that often underlie his conduct,—and this some, as Shakespeare for example, have succeeded marvellously in doing,—beyond this, they have achieved nothing. Just as "the world by wisdom knew not God,"[1] so by *its* wisdom it knew not Man, knew not itself. It was necessary a Revelation should be made of Man, as well as of God.

And in this is shown most clearly the Divine Origin of the Bible. In that wonderful book we find unveiled to us not God only but Man. His origin, his nature, his primary destination, his capabilities, his place in nature, his present position, his future prospects, his advantages, his difficulties, his dangers, his friends, and his foes. And this revelation proceeds, it may almost be said, *pari passu*, with the revelation of God. It begins in the very first chapter of Genesis, which contains some of the noblest words respecting man to be found in any language of any age or nation, and it ends only in the last chapter of Revelation which tells of the grand eternal future.

It is singular that the pride of man should lead him often to reject the Word of God, which bears the noblest testimony to his origin, capabilities, and destination, and should lead him, in preference, to take up, as many self-styled philosophers are doing at this day, the most degrading theories. It is singular that pride should lead him to deny for himself relationship with Jehovah, and to claim kinship with the ape; but so it is, and nothing can show more forcibly the depth of folly to which man, untaught by the Holy Spirit of God, in the blindness, that is, alas! now natural to him, will descend.

[1] 1 Cor., i, 21.

The Bible teaches us in the first chapter of Genesis, and in the words I have chosen for my text, and in many other passages, that God made man "in His Own Image:" "In the day that God created Man, in the Likeness of God made He him." What greater honor can be put upon Man than that conferred by these remarkable words! How it lifts Man at once above all other created beings visible to us upon this earth! And we find, as we should naturally expect in view of this noble pedigree, this close relationship to the Almighty, that no sooner was Man created than he was formally made the Head of all Terrestrial Creation, the King of Earth. This is his Charter:—"Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."[1] How different, and how infinitely more worthy, an explanation of Man's Supremacy over the rest of living creatures, than that put forward by those to whom I have alluded, and who are far more numerous than some may be disposed to think, who would have us believe that Man was once on a level with "the beasts that perish," and has merely, by some inexplicable chance, fought his way upwards to his present power over them. Such persons believe there is no *essential difference* between man and beast, ignoring that of which I purpose to speak next, his *soul.*

It is doubtless in this that Man principally resembles the Almighty. The *soul,* indeed, is the *man.* We are told, in the second chapter of Genesis,[2] that "the Lord God formed Man of the dust of the ground,"—a striking expression, which modern science has proved to be strictly true, for

1 Gen., i, 28. 2 Ver., 7.

lime and carbon and similar materials make up the solid portion of man's frame,—"and breathed into his nostrils the breath of life; and Man became a Living Soul." The Soul, the Spirit, is the Essence of Man. It is that which Man has, and which Beasts have not. It is that which gives him his pre-eminence over them, and which makes him King, not only of them, but, to a great extent, also of the earth itself and of the ethereal powers of the universe.

In this fact, that Man is a Soul, a Spirit, is to be found the first great feature of his Likeness to God. "God is a Spirit:"[1] so is Man likewise. Materialists may deny that ought exists but matter, but their denial cannot affect the truth. Arguments for such views they have none in these days, whatever may have been the case a century ago. We know now that there is a great deal even in the physical universe besides that which is ordinarily called matter. We know now that the boundless regions of space, instead of being absolutely empty, are pervaded by a subtle element we cannot see, or detect, as we can matter, by any of our senses. We have strong reason for believing likewise that that same subtle element pervades everything on this earth; that it passes through and through substances apparently the most impervious, such even as stone and iron; and that it shows its presence in the phenomena of light, heat, magnetism, and electricity. This element, called ether, is real although we cannot see it, most powerful although we cannot handle it, abundant although we cannot weigh it. And so with spirit. Man is a Spirit. God is a Spirit. The Angels, God's messengers, are Spirits. We cannot see the spirit of Man; we cannot see God; we cannot see the Angels. But they are real, are

[1] John, iv, 24.

numerous, are powerful. *God* is *every*where, and *all* powerful and we see the vast effects that flow from His Wisdom, and His Power, on every side of us. We see the great results, too, of the Intelligence, Will, and Power, of *Man's* Spirit, on every hand. We cannot see either ether or spirit with our eyes of flesh, for they, being of flesh, that is, of matter, can only see matter.

Thus the first great feature in which Man resembles God is that Man is a Spirit as God is.

In the next place Man's Spirit is endowed with many Attributes similar to those which God possesses.

Let me mention first Understanding. The Understanding of God is infinite, as the psalmist testifies,[1] and as the very idea of God, absolutely Supreme over the whole Universe, Maker, Sustainer, Owner, of all things, necessitates, while Man's Understanding is finite. Yet, finite, and minute, as compared with God's, as Man's Understanding is, to what lofty heights does it soar! What marvellous truths has it unravelled! What mysterious secrets has it penetrated! There is something startling in the magnificence of the discoveries Man has been permitted to make, in the depth of insight into the hidden things of nature he has been permitted to gain, in the appreciation of the rules and laws whereby the universe is controlled which he has been enabled to manifest. And that these discoveries of truth are not fancied ones, and this appreciation of the laws of nature, that is, of God's ordinances, not vain, his own achievements testify. By applying the knowledge he has acquired to the supply of his own wants, or the fulfilment of his own wishes, he has penetrated into the bowels of the earth, mounted to the upper regions of the air, bridged the

1 Ps., cxlvii, 5.

deepest and broadest oceans, pierced the mountains, provided for himself chariots that outstrip the wind, and messengers that rival the lightning. His words and thoughts he scatters daily broadcast through the world, and he brings from the remotest regions, with perfect regularity, all things he needs to satisfy his wants or to minister to his pleasures.

The possession of Will is another feature of the Likeness of Man to God.

Man is the only being upon earth that possesses Will, free Will. All inanimate objects follow, manifestly, pre-ordained laws; and they do so with unerring precision. So, also, do all animate beings but Man. The bird builds its nest, and sits upon its eggs, and feeds its young, not as the result of choice, reflection, and thoughtfulness, but under the impelling influence of the Will of God. It has done so, in a precisely similar manner, in every age since the beginning of the world, and will continue to do so, until its work is accomplished, and its habits are changed, or its race extinguished, by the Creator. But with Man the case is altogether different. To us has been given Will, Choice, not only with regard to our bodies and the supply of their necessities, but with regard to many higher and more important matters. Cavil as men may, this is a truth we cannot in our consciences deny. We *know* we have the power of Choice in a multitude of things pertaining to *this* life, and the Bible declares throughout that we have, and that our common ancestors had, in matters pertaining to the favor of God and the life of the Soul. I will not now bring forward passages of Holy Scripture to prove that it is so, for it will be necessary hereafter to dwell again upon this branch of my subject. It lies indeed at the root of all religious teaching, but just

inside the threshold of all Christian truth. Had not Man Will, and were he not responsible for the manner in which he exercises it, not only divine, but human, penalties would be without justification. All punishments, by magistrates and sovereigns, would be mere wanton exercise of power, and the reformation of criminals would be hopeless and absurd. It is the fact that Man possesses Will, freedom of choice in moral as in bodily matters, that makes him amenable to moral law, the subject of honor and reward if he do well, of disgrace and punishment if he do ill, and that makes it possible likewise for one who has chosen evil instead of good, and has done wickedly instead of righteously, to repent and reform.

Another feature of the Likeness of Man to God is his Reason.

By Man's Reason I mean something above and beyond his Understanding. I mean that faculty, by the exercise of which he becomes convinced of moral and spiritual truth and excellence. It is not the same as that by which he discovers the laws of natural things and traces the connection between effects and causes. That I have called Understanding. By Reason he discovers truths his Understanding cannot reach or fathom. By the latter he penetrates those secret laws of the Physical Universe we have already dwelt upon, but it is by the former he comprehends and appreciates, in some degree, the Attributes of Jehovah. By his Reason, with which what is called Conscience is closely allied, he perceives the nature of Truth, Justice or Equity, and Goodness or Love. They are the features of the Character, they are the Attributes, of his Father, God; and Man, the child of God, made in the image of God, recognises them, and appreciates them, to some small extent,

even when himself most degraded. As we saw last Sabbath, an inferior being cannot comprehend more of a superior being's nature than it is itself capable of. The very fact, therefore, that Man recognises, comprehends, and appreciates, these characteristics of God is a striking evidence of the truth of the inspired declaration that he was made in the divine image.

One more feature of the Resemblance I will name, Immortality.

God is Immortal, Eternal. So also is Man. Nearly all nations have believed this, and the conviction may be said to be inherent in man, a truth taught him by that divine faculty of Reason, true Reason, of which we have just spoken. Many powerful arguments, too, may be brought from other sources, which I will not enter upon now. It is needless to say it is a truth taught emphatically in Holy Scripture. This life on earth is but the brief prelude to an eternal life elsewhere. This short connection with a material body is but the threshold of the soul's existence. "I reckon not," said St. Paul, "the sufferings of this present time worthy to be compared with the glory which shall be revealed in us;"[1] and,—speaking of the persecutions and bitter sufferings that he and his fellow Christians of that day experienced,—"Our light affliction, *which is but for a moment*, worketh for us a far more exceeding and eternal weight of glory."[2] "Marvel not," said the Lord Jesus to his wondering listeners, "Marvel not at this,"—at a truth He had been declaring to them respecting the death of sin and the life of righteousness, of which we shall have more to speak hereafter,—"Marvel not at this: for the hour is coming, in the which *all that are in the graves* shall hear His voice,

1 Rom., viii, 18. 2 II Cor., iv, 17.

and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."[1] Passages might be multiplied to show that the Immortality of man's soul is distinctly taught in the Word of God, but one more shall suffice. In the last chapter of the book of Revelation, to which allusion has been already made, there is declared the Consummation of the grand Charter bestowed upon Man in the first chapter of Genesis. At his creation the dominion and chieftainship of this world was bestowed upon him. It has been grievously misused and marred. But it is declared that God will create "a new heaven and a new earth," and there the restored sons of men shall be placed, and "shall reign,"[2]—in the original language it is "shall be kings,"—"for ever and ever."

I have brought forward these passages of Holy Scripture, now, to show that an eternal future awaits mankind; that Immortality is a feature of the "Image of God" in which we were created. I must not conclude without saying that Man was likewise created Holy; that he was like God in all Moral Perfections; that he was not only made with the ability to recognise and appreciate Truth, Justice, and Goodness, but that he was also himself True, Just, and Good. Upon this, and his grievous fall from that pure and happy state, it will be our duty to dwell next Sabbath. That we *have* fallen I am sure I need not try to prove to any candid mind. To see to what an awful depth some have fallen, ay many, very many, we have only to cast our eyes around us upon society at large: to be assured that we ourselves have fallen, we have only to turn our eyes inward and survey and examine ourselves. O what a gulf

1 John, v, 28, 29. 2 Rev., xxii, 5.

is there betwixt the best of us and our great and holy God! Notwithstanding our noble origin, our high position as lords of nature, our great abilities, our marvellous intelligence, our eternal future, how impure are our hearts, how corrupt our affections, how wayward our passions, how low our aims!

IV.

MAN FALLEN.

"*There is no difference: for all have sinned, and come short of the glory of God.*"—*Romans*, III, 22, 23.

LAST Sabbath we considered together the noble origin of Man, viewed the glorious "image" in which he was made, even the "image of God," and traced together the lineaments of that divine likeness still unobliterated. We noted, however, that he had Fallen from his first estate; that, though he still possessed Soul, Will, Understanding, Reason, Immortality, he had lost those features of Purity and Holiness which were once stamped upon his soul. Upon this sad truth we must further dwell, for it is one of the greatest importance, drawing after it consequences of the most stupendous magnitude.

The Bible throughout declares this great truth, that Man has Fallen. Naturally we are extremely averse to believing it. Mankind in general refuse to admit for a moment the

possibility of such a fact. They will not hear a word from Scripture or Reason upon the subject; they will not, at any rate, pay any attention to arguments deduced to prove it. But is not this, not only wrong, but foolish? Is it not rash? Is it not unmanly? We find continually, both in the natural and the moral world, things most unlooked for, most inexplicable. If we *always* rejected strange or unpleasant doctrines without examination, little would be the progress made in the elucidation of truth in any direction whatsoever. The conduct of a wise man is to reject nothing without examination, to receive nothing except upon evidence, and never to turn from the investigation of truth for fear it may lead him further than he would wish.

I have said that the Bible throughout declares that Man has Fallen. In the very first book it contains, and not far from the first chapter, it records the deliberate disobedience of, first the woman, and then the man, their deliberate disobedience of God's express command. By so doing Truth, Justice, Goodness, the three great Attributes of God, the three great moral features of that Likeness to God in which Man was created, were all violated. The image was defaced, the likeness marred. And then we are told that a child was born to them begotten in *Adam's* image, after *his* likeness.[1] That all their children, and their children's children, bore *their* image, we are told by Paul, when he says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"[2] and again, "We have borne the image of the earthy."[3] Elsewhere in Holy Scripture we are told, that "We have all gone astray like sheep,"[4]

1 Genesis, v, 3. 2 Rom., v, 12. 3 1 Cor., xv, 49.
4 Isaiah, liii, 6; 1 Peter, ii, 25.

that "There is none that doeth good, no, not one,"[1] that "The heart," of man, of universal man, "is deceitful above all things, and desperately wicked."[2] Quotations might be multiplied, but these are decisive. So also is the text:—"There is no difference,"—no difference, in this respect, between Jew or Greek, between virtuous and vicious, between highborn and humble,—"There is no difference: for all have sinned, and come short of the glory of God,"—all lack the glory of God, all have lost the features of goodness, holiness, and truth, the moral lineaments of the divine likeness in which they were created.

Such is the teaching of the Word of God. What does observation testify if we carefully survey the world?

No thoughtful person can look around him without perceiving that Man's conduct furnishes the one great anomaly in nature, the one great instance of antagonism between the intention of the Creator and the actual behavior of the creature. While Inorganic objects fulfil their appointed work with undeviating regularity, and most beautiful precision; while Vegetation, seemingly instinct with life, varies not from year to year, and from century to century, in accomplishing implicitly the purposes of its being; while all orders of Animals follow without exception the laws laid down for them; Man only thwarts the object of his creation; he only violates the laws of his being, and converts the scene of his actions into one of disorder, disgrace, and misery.

It is scarcely necessary for me to portray what must be familiar to all. Yet very many go through life with closed eyes, seeing nothing, recognising nothing, learning nothing. To one, however, who thoughtfully surveys mankind, the picture is indeed a sad one. Among

1 Ps., xiv, 3. 2 Jer., xvii, 9.

heathen nations we see War, Murder, and Vice, rampant everywhere; Atrocity and Cruelty flagrantly displayed. Here in our own highly favored land, our much loved and much praised Britain, we see enough, if we are willing to open our eyes, to appal the stoutest heart. Notwithstanding our Churches, and Chapels, of every denomination, notwithstanding our twenty thousand Clergymen, and our thousands of other Ministers, notwithstanding our myriads of Schools and of painstaking Schoolmasters and Schoolmistresses, notwithstanding our millions of copies of the Word of God sown broadcast through the land, notwithstanding the efforts of all our Home missionaries, Scripture readers, Ragged School teachers, and Biblewomen, we have an amount of Crime and of open, unrestrained, unblushing, Vice, that is truly startling. Look at the frightful Murders of constant occurrence. Look at the fearful progress of Infanticide. Look at the multitude of Suicides. Look at the awful extent of Drunkenness and Drinking. Look at the Immorality, and Disease engendered by Immorality; and say, Has Man never Fallen? These things come evidently, as the Lord Jesus said, from the *hearts* of men. They are not accidents. They abound on too vast a scale for such a supposition to be allowable for a moment, and they abound notwithstanding everything done at present to check them. Moreover, any one who *studies* what meets him at every turn, will find that they are the natural outcome of that which exists within; that Passion, Enjoyment of Revenge, Indifference to the Welfare or Feelings of Others, Craving for Unwholesome Stimulation, Lust, dwell in the hearts of men, and naturally produce the evil fruit we see.

These things, however, are utterly contrary to the Nature of God. Jehovah is, as we saw, and as His Works on all

sides of us testify, and as Holy Scripture emphatically declares, perfectly and infinitely True, Just, and Good. Man, in the aggregate, then, differs widely from His Maker. He has features which are not lineaments of the Divine Image, "spots which are not spots of God's children."[1]

And the Bible declares the irreconcilable hostility of the Almighty to the things I have described. It records the destruction of a whole worldful of men, who had "filled the earth with violence;"[2] it records the judicial overthrow of the cities of the plain, for their violence and gross profligacy; it records the extermination of the nations of Canaan, for their great depravity; and it declares throughout the anger of God at such sins and crimes, and denounces fearful penalties against the perpetrators. And in this, as in every other doctrine and revelation of the Bible, our own experience comes in to confirm strikingly its truth. Even in this world the anger of the great Legislator is seen, the fearful nature of the penalties incurred is manifested. Nothing can show more forcibly that Man has *Fallen*, that he is violating the laws of his own being, and rebelliously opposing God, than the sure and dreadful judgments that fall upon him here. On a previous occasion I alluded to the awful penalty that follows the violation of the laws of health, grim pestilence stalking through the land, and striking down its myriads of victims, and to that most dreadful visitation for habitual drunkenness, delirium tremens. So, too, indulgence in immoral pleasures brings a fearful penalty, and the lives of thousands of fair young creatures are blasted and cut short, a sacrifice to the worst of demons. And I might give many more instances

1 Deut., xxxii, 5. 2 Genesis, vi, 13.

Most deeply interesting, most deeply instructive, is it to observe the unerring certainty with which those gross sins, though alas! common as gross, "find out" their perpetrators. It proves, as has been already said, that their perpetrators have *Fallen.*

But the text declares that "*all* have sinned," and that *all* "come short of the glory of God." It is comparatively easy to persuade men to allow that great criminals are fallen creatures; it is harder to bring them to confess that the unrestrained use of wine and other intoxicants, and the pursuit of immoral pleasures, are evidences of a depraved nature; but it is still more difficult to convince them that *all* have sinned, even those who, according to the world's standard, are amiable and virtuous. Yet such is the declaration of Holy Scripture, and such, too, must be our verdict if we honestly and impartially pass judgment. There are degrees in sin, as in all other earthly things, degrees visible to us, though all sin is infinitely sinful in the eyes of God, infinitely abhorrent to His Nature. If we judge ourselves by the perfection of God's Attributes, we shall find we all come very far short of His glory, that we are neither true, just, nor good. To pass from the great crimes and vices already spoken of, how wide spread and deep rooted are others equally abhorrent to God's Holy Nature! How Falsehood seems to reign supreme upon this earth! Where is to be found the man, the woman, the child, that is perfectly truthful? Sad as it is to say it, *perfect* truthfulness seems scarcely counted a virtue among men. Our public prints seem often to vie with each other in publishing false news; news, which, while it does but gratify the curiosity of many, is of vital importance to others. Our tradesmen when they advertise, and what millions of adver-

tisements are yearly put forth, seem to think themselves perfectly unrestrained, at liberty to make any statements however exaggerated or baseless. Across the counter, too, they appear to think anything may be uttered. And it is so in the intercourse of society; heartless compliments, feigned excuses, pretended reasons, are esteemed quite allowable, and more than allowable, right and necessary. But, my brethren, how does this untruthfulness show by the side of God's perfect, unalterable, undeviating, truth? "He is not," the Scripture says, "a man, that He should lie;"[1] a striking passage. "God is not a man, that He should lie." Surely, in this particular, there is scarcely one upon earth who could truly say, "*I* am not Fallen."

And then as regards Justice or Equity, which we have seen to be one of God's most strongly marked Attributes. How grievously do we err upon one side or the other! To take the grossest illustration, respect for the eighth commandment. What constant frauds are practised on every hand! Not by great villains, or by petty thieves, alone, but by large manufacturers, extensive firms, wholesale and retail tradesmen. The old legal maxim, "*Caveat emptor*,"—"Let the buyer be on his guard,"—is proof of the wide-spread and persistent character of this feature of man's nature. It is not a feature of the Image of God. Throughout the Bible we are told such deeds are an utter abomination to the Almighty:—"A false balance is abomination to the Lord, but a just weight is His delight;"[2] and again:—"Divers weights, and divers measures," that is, one to buy with, and another to sell with, "both of them are alike abomination to the Lord;"[3] and again:—"All that do such things, and all that do unrigh-

1 Numbers, xxiii, 19. 2 Prov., xi, 1.
3 Prov., xx, 10; Deut., xxv, 13—15.

teously, are an abomination unto the Lord God."[1] Can words be stronger? What multitudes of men, besides the great criminals, and the drunkards, and the voluptuous, we spoke of first, act in a manner the Lord abhors!

Finally, with regard to Goodness, or Love. God is Love. Man was created in God's "image," and possessed every feature. How grievously has he lost this feature! How constantly does he exhibit one quite the contrary! My brethren, is there *one* among us can say, in this respect, we are not Fallen? Love, love to all mankind, goodness, ever beaming from the countenance, ever dropping from the lips like dew upon the grass, ever manifesting itself in brotherly act and deed! Rarely is it seen! Once perhaps in a century! Manifested by one perhaps in a crowded town! With the vast majority *Self* engrosses all thought, demands all care, consumes all the blessings God may give. Kind words, and active sympathy, are quite exceptions; exceptions so complete that, when exhibited, they are marked by all, extolled, and lauded.

Still, however, it may be argued, are there not some few who retain the image of God in which man was created; some few who are not only free from gross crime and vice, but are perfectly true, just, and good, and holy in all things? The Scripture says there are not; and we, if we would seek for conviction of its truth from our experience of life, must betake ourselves now to ourselves. We dare not judge each individual around us. We have considered mankind in general, and seen abundant confirmation of the truth of the inspired declarations. But, in the case of others, we cannot descend from the general to the particular; that must be done with ourselves alone. Dare we say *we* are unfallen?

[1] Deut., xxv, 16.

Dare we liken *ourselves* to God, and say *we* bear His image still in all things? It will be found that those who argue for the still perfect character of man, who will not believe in his universal depravity, always set before us some supposititious character, and contend that they will not believe such a man as they have pictured to be depraved. But they take not a real man of flesh and blood, they take not themselves. Surely there is no man, thoughtful and sincere, who believes that Man was created originally in God's image, who would venture to say he is not Fallen.

And if so, my brethren, if "all have sinned," if "all come short" of that glorious image in which they were made, who dare venture to say *how far* short they fall. I have said there are degrees of sin visible to us, although all sin is infinitely sinful in God's eyes, infinitely abhorrent to His nature. I may illustrate what I mean by the edifices man rears. There is to us a vast difference between a magnificent building like St. Paul's Cathedral in London, which towers aloft above the largest warehouses and public edifices around, covering acres of ground, and from the summit of which the buildings below look like toys, and the swarm of living men and women like bees or ants, there is a vast difference to us between such a building and the hut of the shepherd, and there is, moreover, between the two a gradation of edifices, passing almost insensibly in size from the one to the other; yet, compared with one of God's mansions, with the earth itself, the sun, or any one of those silver spheres that twinkle in the calm sky of evening, their differences all vanish, they sink into utter insignificance. So, doubtless, to a very great extent, do the differences between men vanish. The Perfection of God's Nature,

His Truth, His Justice, His Goodness, and all His Attributes, so infinitely excel the moral qualities of even the least wayward of the children of men, that all minor differences, in view of that One Great Perfection, are obliterated.

V.

THE CONSEQUENCES OF MAN'S FALLEN STATE.

"*Sin, when it is finished, bringeth forth death.*"—*James*, 1, 15.

HAVING, in the last sermon, considered together the Fallen Nature of Man, and meditated upon the declaration of Holy Scripture that "all have sinned," and that "all come short" of that glorious image of God in which they were created, let us now proceed to consider the Consequences of Man's present sad condition.

Among the subjects that have in all ages been eagerly discussed that of Happiness stands prominently forward. Philosophers have speculated repeatedly concerning its source and nature, and in their opinions regarding it have manifested but little unanimity. Misery is the correlative of Happiness, the diametrically opposite experience. If, therefore, the truth respecting either of the two be discovered the other is known also. Now the Word of God teaches us,

and Reason unquestionably assents immediately, that God Himself enjoys the fulness of Happiness. It teaches us, too, that in His Presence, in His Favor, in unbroken Harmony and Communion with Him, is perfect Happiness and Joy and Peace for all his creatures. Heaven, that is, the place where His Presence is immediately manifested, and where no being can enter that is not in perfect harmony with Him, is a realm of perfect peace and joy, where pain, misery, and grief, are utterly unknown. On earth, wheresoever His laws are kept Happiness is enjoyed, proportionate to the extent of obedience; where they are broken, Pain and Misery ensue. That this is the teaching of Holy Scripture I need not quote passages at length to prove. Every careful reader of the Bible will at once admit it.[1]

We may draw a distinction between Misery and Pain. The latter results from a violation of God's Physical Laws, and ought not to be looked upon as evil in itself. The former, Misery, results from transgression of God's Moral Laws. Both are inevitable and resistless in their sequence. When we were considering the Attributes of Jehovah we dwelt at length upon His Justice or Equity. We saw that, while, in the physical world, all the laws He has laid down for the governance of material things are fulfilled with the utmost regularity, with undeviating certainty, so, in the moral world, the laws He has appointed are inflexible in their operation. "Upon whomsoever" the weight, either of the Physical Law, or of the Moral Law, "shall fall, it will grind him to powder." Nothing is more impressive than to see the ponderous wheel of some powerful engine of man's contrivance, impelled however by an agent

1 1 Tim., vi, 15, 16; Ps., xxx, 5; John, xiv, 23; 1 Peter, i, 8; Rev., xxi, 4; Prov., iii, 13—18; Prov., i, 24—33.

that does *God's* bidding, be it water, or steam, or air, come crushing on in its resistless progress, grinding to powder the substances opposed to it; or to see the small cutting or piercing tool descend, and pass, with silent might, through the stoutest metal, as though it were nought but wood or paper. Nothing can give to the thoughtful mind a more vivid realisation of the majesty, and irresistible, unerring, operation of the Ordinances of Jehovah. Nothing can impress upon us more forcibly the futility and the folly of opposing ourselves to His Divine enactments.

If we were to investigate the matter fully we should find the doctrine already stated to hold true universally. We should find that Sin and Misery are inseparably connected; that Obedience to God's Laws as far as practised and Happiness in a proportionate degree, are indissolubly joined. It may be urged that Misery is often the result of Ignorance. But Ignorance itself is sinful, or the result of sin. If wilful, it is the individual's own sin; if involuntary, it is the result of the sin of others. We may remark, too, in passing, that, from the account of Man's first Fall from Holiness and Happiness given in Holy Scripture, we may reasonably conclude that, had he not fallen, he would have been blessed, throughout his existence, with the fullest light and the most extended knowledge of all things necessary to his welfare, for we read that God held frequent intercourse with him in the early days of his life on earth. Ignorance, however, is of two kinds. The result of Ignorance of God's *Physical* Laws is mostly Pain, between which and Misery there is a wide distinction. The latter results often from Ignorance of God's *Moral* Laws, which is itself at once an evidence and a result of Man's Fallen Nature.

Allusion has been already made, in a previous sermon,

to the subject we are now considering. In dwelling upon Man's Fallen State, last Sabbath, the penalties he so frequently incurs, in this life, for violated laws, were adduced as a proof that he does violate them, and is therefore fallen from the state in which he was created and in which he was intended to remain. The subject then briefly touched upon might with profit be pursued much further. The operation of the inevitable law which links Misery to Sin may be discerned upon a most extended scale, and in an inconceivable number and variety of cases, upon every side of us. What agonies, for instance, whole nations suffer, when, blinded by ambition, or impelled by passion, they plunge into the Crime of War! What desolation and misery, prolonged often to succeeding generations, do hundreds of thousands in their midst endure! What untold wretchedness has the Crime of Slavery inflicted, not only upon the immediate victims, but upon their oppressors also! What misery is the result of Intemperance in Drinking! Too little thought of, too little cared for, in this our age, the Vice of Drinking Strong Liquors abounds to an almost incredible extent, and the misery it entails upon the offenders themselves, their friends, their relatives, their offspring, is proportionate to its excessive prevalence. The wretchedness of the man, who abandons himself to this sin, in the intervals of his indulgence, is probably beyond the possibility of conception by others. And so with other Sins. Sweet to the taste, but bitter in the digestion, is every guilty pleasure. So, too, is it with sins of a less sensual kind. Dishonesty wrings often from those who practise it most grievous penalties; while Envy, Jealousy, and Malice, may be truly said to *torture* those who yield to them. It is marvellous that men should argue that God will not punish Sin, that He will

without notice pass by all, when He is incessantly exacting penalties, oftentimes, even in this life, of a dreadful character, upon the transgressors of His laws. And often, too, what men would call an excessive amount of punishment follows the commission of what they would denominate a slight offence; shewing most plainly that they do not estimate aright, that they know not how to estimate aright, the comparative heinousness of transgressions.

The Bible teaches us, moreover, that death makes no difference in the operation of this great law; that the man who lays down his body, an enemy to God, a rebel against His authority, the slave of sinful passions, remains so after his entrance into the world of spirits; and, as, while he was upon earth, Misery was the natural sequence of his conduct, so, in his new condition, it still continues. This is the plain teaching of God's word;[1] and what can Reason do but acquiesce? Reason can suggest no argument why the contrary should be the case. The Soul of Man is Man. It is that which sins, that which suffers. The Soul is untouched by the death of the body. It passes unaltered, undiminished, unshorn of one faculty or quality, to its new condition. No change passes over it in that great crisis which casts down and dissolves the body. So far, then, from militating against the teaching of the Bible, Reason cannot but confirm it strongly.

And so, too, Reason does not oppose, but confirms, the teaching of Holy Scripture upon another part of this same subject. The Bible teaches us that there is no modification of the Soul's state after death.[2] If fairly questioned, Reason can suggest no argument against the doctrine. What

1 Luke, xvi, 22, 23; xiii, 3; Matt., xviii, 8, 9.
2 Mark, ix, 43—48; Matt., xxv, 46; Eccl., xi, 3; Isaiah, xxxviii, 18; See also Note at the end of the volume.

ground is there for expecting any? No other being in the Universe, with which we are acquainted, changes or can change, its nature. Were it not matter of Revelation we never should have known that Man had Fallen, we never should have thought it possible his State or Nature could be Changed, in this world or in another. Like the ancient Greeks and Romans, like the modern Hindoos and Africans, we should have thought our god, or gods, a being, or beings, of like passions with ourselves. We should have thought them guilty of crimes similar to those committed by our fellows. We should have thought the judgment they would mete out, if we looked forward to any, in a future world, similar to that dispensed by human tribunals. We should have looked forward to the reproduction in Tartarus and Elysium of our terrestrial life. It is only because God, in His love, has revealed Himself in His true character to us, and has unfolded to us that Scheme of Mercy we shall have to dwell upon in future sermons, it is only on this account men have been led, while rejecting what God offers them in this life, to delude themselves with groundless fancies respecting the possibilities of the future. That Revelation, which has taught us all we know of God's Moral Character, and of our own condition, past and present, teaches us most plainly and most forcibly the *eternal* character of the connection between Misery and Sin.

But to return. We may note, as we have said, on every side of us, and in numberless instances, the operation of this great law. What we can see, however, here on earth is but the first beginning of the indissoluble union, a part, but a very small part, of the unspeakably important whole. We see that man has fallen; but to what a depth from the infinite perfection of God what finite mind can conceive!

We see that the transgression of God's physical laws, and of his simpler and plainer moral laws, brings pain and misery, often with crushing weight, but who can tell the fearful consequences of that spiritual apostacy of which we have all been guilty; of the transgression of those higher laws the guilt and awful import of which we, in our blinded state, can hardly dream of! We see around us the Consequences Sin can draw after it in Time, but who shall tell what Consequences follow it in Eternity! From all we observe we may well believe them awful, and the Bible tells us that they are. It tells us that that inseparable connection that exists between Sin and Misery will outlast the greatest space of time the mind of man can conceive. That it will admit, as already said, of no modification. That its bitterness and anguish surpass conception. It tells us that "the wicked shall be turned into hell, with all the nations that forget God."[1] That the Judge will say to them, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."[2] That, in that dreadful place, "there shall be weeping, and wailing, and gnashing of teeth."[3] That "their worm dieth not, and their fire is not quenched."[4] That "the smoke of their torment ascendeth up for ever and ever."[5] These expressions, figurative as they are, prove that the reality they are intended to shadow forth, is something inexpressibly terrible.

It is almost the same thing to say that, as there is an inseparable connection between Misery and Sin, so there is an irreconcilable hostility between God and Sin. *Men* punish crimes, not because they are abhorrent to their nature, incompatible with their moral existence, but because

1 Ps., ix, 17. 2 Matt., xxv, 41. 3 Matt., xiii, 42; Luke, xiii, 28.
4 Mark, ix, 44. 5 Rev., xiv, 11.

of the inexpediency of permitting them. Murder is punished for the protection of the life of others: stealing for the protection of the property of others: libel for the protection of the character of others: trespass for the protection of the rights of others: drunkenness for the preservation of the comfort and convenience of others. These things are not punished as sins, but as offences, as actions fraught with danger to those things that men hold dear in life. But with *God's* punishment of Sin the case is altogether different. Between God and Falsehood, between God and Injustice, between God and Wickedness, there is Incompatibility, there is Repulsion, as between the repelling poles of a magnet, there is Irreconcilable Antipathy. Where God is Sin can never come. He cannot regard it with the least degree of toleration. God is "of purer eyes than to behold evil, and cannot look on iniquity."[1] Wickedness of every kind is "abomination unto Him."[2] Into His Kingdom and Presence, "there shall in no wise enter anything that defileth, nor anything that worketh abomination, nor anything that maketh a lie,"[3] but "all things that offend, and they which do iniquity, shall be gathered and cast forth."[4] This casting forth of those who sin is called in Scripture "Death," as in our Text:—"Sin, when it is finished, bringeth forth Death." The peculiar appropriateness of the expression we shall have to consider hereafter. The dreadful character of the thing signified we have just seen. But one remark, in connection with the appropriateness of the term employed, may be made now. Death is the most solemn event with which Man on earth is acquainted. It is the event he ordinarily deems most dreadful; the event he

1 Hab., i, 13. 2 Prov., xv, 26. 3 Rev., xxi, 27.
4 Matt., xiii, 41, 42.

generally fears most, shuns most. To give our minds as just an idea of the awful eternal Consequences of Sin as they are able to receive, Holy Scripture has taken the word which signifies that most solemn event in earthly experience to denote that which is inconceivably more solemn, more awful, more worthy of fear, more necessary to be shunned, —that, indeed, in comparison with which the terrors of temporal death sink into insignificance.

Although we have now dwelt at some length upon this all-important subject it may be profitable briefly to view it in yet another light.

When those who disbelieve the revealed Word of God set themselves to oppose its declarations they almost invariably ignore what they might learn from the experience of this world. Upon earth it is a maxim, held by all, and acted upon by all, who have any claim to wisdom or influence, that to suffer *Transgression of Law* to go Unpunished is the uprooting of all authority: that without sure, fixed, impartial, Punishment for Transgression Government and Order are altogether impossible. Yet, though this is known, and granted, and acted upon by Legislators and Judges here, it is denied to Him, who is the One Great Legislator and Judge, who rules not one town, or county, or nation, but the Earth and all its inhabitants, the Heavens and all their hosts. Who can tell the stupendous consequences that might ensue, to the Whole Universe, if the Eternal Judge permitted Transgression of His Laws to go Unpunished, even in the remotest corner of His dominions?

And, while men hold that Transgression of Human Laws must needs be punished, they hold too, or very many do, that too great severity cannot be exercised in Trampling out *Rebellion against Constituted Authority*. To uphold

the Government of a country against those who would change it, they hold to be paramount to every other consideration, to furnish a sufficient reason for laying aside all other laws, and to justify the most fearful measures. Look at that awful War, but lately concluded in North America, in which many hundred thousands of men were slain, many hundred thousands of women and children reduced to beggary, and devastation and ruin carried over vast tracts of smiling country, all to Support the Government, to prevent the form of it being altered, or its spirit changed. Look at the Wars that, from generation to generation, have devastated Poland, marked, as they have been, with the bitterest severities, all that One man, the lord of another land, should remain Sovereign there also. Look at another instance, the Massacres and Floggings in Jamaica,—outrages at which the cheeks of those who heard flushed and the blood kindled,—committed that a handful of people of one color, who once held their fellow-islanders as absolute slaves, should retain their waning ascendancy over them,—Massacres, thank God, England repudiated and punished for, but—Massacres which those who perpetrated them thanked God they were enabled to make. While men freely justify these things, and think it quite right the utmost severity should be used to vindicate the authority of an Earthly Sovereign, and to maintain his rule over his fellow-men, they deny the possibility that the Sovereign of the Universe will even *Banish from His Presence* the greatest rebels against *His* Authority, the most persistent enemies of *His* Throne.

And, once again. They are "willingly ignorant" that it is not for one or two transgressions, the sole faults in an otherwise faultless career, that man incurs the fearful sen-

tence of eternal death, but for a life of sin, for a corrupt heart, for a nature totally hostile to God. They can understand the possibility of *Incompatibility of Temper* between man and man, between husband and wife, between one section of country and another, and can urge it as a reason for total separation; they can understand the possibility, or, rather I would say, they can adopt the belief, that *Criminals* may become *Irreclaimable*, and they will say, "Imprison them, transport them, banish them from us; let them never come into contact with us again; immure them in goals, or sweep them from the land as unclean things;" but they will deny that any are unfit for God's Presence and for the company of the pure and happy, and exalted, spirits in Heaven.

But to conclude. It is scarcely necessary to say that the subject that has occupied our meditations this evening is one of inconceivable importance. If it be true that man, every man, has fallen from the state in which man was first created; if it be true that we are "very far gone from original righteousness,"[1] that we are corrupt, and "of our own nature inclined to evil;"[1] if it be true that the heart of man is, everywhere and at all times, "deceitful above all things and desperately wicked;"[2] and if it be true that, in consequence of all this, we are liable to Eternal Banishment from the Presence of God, to be consigned to a place, prepared for evil spirits, where woe unutterable and misery intense and bitter ceaselessly reign; then, of what extreme importance is it that we should know these things, that we should be assured of their certainty, and that we should flee from them while yet there is time, if any refuge exists, if any way of escape has been discovered or devised. Thank God, there is a way of escape. It is

1 Art., ix. 2 Jer., xvii, 9.

not my purpose to unfold it now; with God's help I will endeavour to do so hereafter. But, ere we can avail ourselves of it, we must be convinced of our need, we must be assured of the reality of those things we have been considering this evening. This is the subject I would now earnestly press upon you, my brethren. I would exhort you to examine your own hearts, to question your own consciences, and to see whether you yourselves dare meet God face to face as your Judge. You have heard what He has declared in His Word. Your attention has been directed to what He does in the world around you, to His moral government of mankind, to the regularity and certainty of the operations of His laws. Dare you meet Him, and plead with Him for yourselves? Plead that you are "*not guilty*" of transgression against Him: plead that you do *not* "come short of His glory": plead that you are "meet" for His Kingdom, worthy of a place in His immediate Presence? Oh, my brethren, is there one of us who would venture, relying only upon himself, to claim admittance there? Is there one of us who would not shrink, in confusion, into nothingness, before the Perfect and Almighty Sovereign of All?

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

VI.

MAN REDEEMED.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the Grace of God should taste death for every man."—*Hebrews*, II, 9.

WE have now considered together, in the preceding sermons of this course, God and Man. We have seen that God is Perfect, Perfect in His Eternity of Being, Perfect in His Absolute and Almighty Power, Perfect in His Majestic Supremacy, Perfect in Knowledge, Perfect in Truth, Perfect in Unchanging and Unyielding Justice. Man we have seen Made in God's Image, a Spirit, Eternal, with delegated Power, Lord of Earth, with Affections, Intellect, and Reason, but Fallen, Fallen from the Glory of God in which he was created, False, Unjust, Rebellious. We have seen, too, the awful Consequences of this terrible change in his nature and condition. We have seen that Death, Eternal Death, is entailed by it on every child of man, for that all

have fallen, that Misery is linked, by an inevitable law, with the Sin of which he is guilty.

But it may be asked,—and I cannot imagine any thoughtful person, arriving at the conclusions to which we have been brought thus far, not asking,—is this dreadful result certain to take place? Is the law of its following on sin immutable? *It is.* It is, unless God be both willing, and able, to pardon sin, and restore the Sinner to the image of the divinity which he has lost. For we have, as we have seen already, the great truth of the immutable and inevitable connection between Sin and Misery distinctly taught throughout the whole of the Bible, and it is confirmed by the everyday experience of every observant person in every part of the world. We see, too, around us, in air and sea and sky, in the solid globe and in the orbs of heaven, in every region of the vast domain of Nature, the great fact illustrated, that everything that happens, or is done, produces its own appropriate result: no cause expires childless; it gives birth to its own appointed consequence, and it again produces more, and so an endless offspring follows. If "Sin, when it is finished," did not "bring forth" *its* progeny,—called by the inspired writer, "Death,"—it would, as far as it was concerned, reverse the order of the Universe.

And Man cannot Expiate Sin, nor can he Change his Nature, so as to cease altogether from further sin. The latter is matter of experience, and need not be dwelt upon further now. The former we can easily perceive. For suppose Man *could*, of himself, change his nature; suppose he *could* cease entirely and for ever from every act of transgression, that he *could* become perfectly true, holy, just, and good, pure in every thought, word, and act, how could he, by any possibility, atone for and expiate the past? All he could do

from the moment of his great change forward, would be to live as he should have lived always. He would incur no guilt, entail no weight of misery upon himself, during the holy future, but he would not, could not, lessen, in the least degree, the burden he accumulated during the unholy past; he could not erase from the record against him one single line. For with God there are no Works of Supererogation. There is no enumeration of a man's good deeds and bad deeds, no balancing them against each other, or against the contrary acts of another person, as some deluded men pretend. The very conception of such things is altogether inconsistent with those views of the Character of God, and of the original Nature of Man, to which we have been led. Holiness of heart and life can only exist in a pure and holy being, in one so created and unfallen, or in one fallen but restored again. And Holiness is like a perpetually flowing stream, or an all-pervading atmosphere. It knows no break or interruption, has not a moment's pause, but breathes in every word, and gives its character to every action. If it fall short of this in any "saint," however far he may have advanced beyond his fellows,—and it does fall short of this in every human being this side the grave,—he is himself imperfect, and, so far from being able to help others by his "merits," is adding yet more to his own burden of sin.

And, not only is man unable to expiate his sins, and the sins of his fellows, no other created being can do so either. No subject of Jehovah could atone for the sins of a fellow-subject. For all the subjects of our Almighty Sovereign, be they men, or angels, cherubim, or seraphim, or archangels, owe to their King complete obedience, devoted service, and unbounded zeal. They cannot exceed in the performance

of their duty: they cannot have, therefore, wherewith to atone for the omissions or transgressions of their fellows.

It follows that man's doom is certain, that the awful Consequence of sin is irreversible, unless God Himself be both willing, and able, to pardon the sinner and to restore him to the glory of His image.

But is God willing? Is He able? His Goodness, in which, no less than in all His other Attributes, He is Perfect, would lead us to answer the first question in the affirmative. He is a God of Love. "All His Works praise Him." All His Works manifest the tender regard He has for the comfort, the enjoyment, the happiness, of His creatures. And the Bible throughout testifies the same thing. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."[1] "I have no pleasure in the death of him that dieth, saith the Lord God."[2] Is He, however, able? Able to blot out Sin, to cut off its Consequences, to say to the soul that has sinned, "Thou shalt *not* die"? No. God cannot do this. He *is* a God of Love; but He is also a God of *Justice*. He is *Perfect* in Justice, in Equity. As we saw, when considering that subject, "His ways are equal;" His ways never can be "unequal."[3]

Then what is to be done? Can man be Saved? Not by any means man could ever have devised: not by any means man could ever have thought of. The very fact that the way revealed in Holy Scripture is a way man would never, in his wildest flights, have ventured to imagine for himself, stamps upon it its divine origin. Man cannot Save his brother; cannot Save himself. God cannot treat him as unfallen; cannot expunge his transgressions as though they

1 Ps., ciii, 13, 14. 2 Ezek., xviii, 32. 3 Ezek., xviii, 25.

never had been. Spirits disembodied cannot atone for human sins; Angels cannot; the most exalted subjects of Jehovah cannot. Then who can? If God cannot purge away Sin without atonement, and no created being can make atonement, what way of Salvation, of divine or human power to suggest, remains? One only. One, which, as I have just said, would never have entered into the mind of man to conceive, yet, blessed be God, devised and executed by Infinite Wisdom and Infinite Love. God, Himself, could bear, for His poor lost children, the fulness of the weight of the awful consequences of their sin, making Himself subject, at the same time, to His own transgressed laws, keeping them to the letter, and so, fulfilling their duties, and bearing their punishment, be Just, and yet their Justifier.

My brethren, what a Scheme of Love is this! of Love immeasurable and inconceivable! Not only would Man never have ventured to imagine it possible the Eternal God would Himself expiate his guilt, but, in his fallen state, he could never have conceived love so stupendous or justice so inflexible. Yet Reason teaches, as we have seen, that in no other way could Man be Saved; and Holy Scripture declares that in this way he has been rescued. It declares that Jesus Christ, the Son of God, God Himself, of the same substance with the Father, "God of God," that is, God, the offspring of God, "Light of Light," Light, the offspring of Light, "Very God of Very God," Very God, True God, Real Deity, the Offspring of Real Deity, was incarnate by the Holy Ghost, of the Virgin Mary, took man's flesh upon Him, and was born as man is born, but without a human father; that He took upon Himself all our responsibilities, that He fulfilled all our obligations, passing through every stage of human life from infancy to the prime of manhood, and that, after

"fulfilling all righteousness," and bearing all temptations, trials, wearinesses, and sorrows,—a part of our penalty,—He paid the last great debt, dying on Calvary, and bearing, on His devoted head, and in His heart, the Sins and Sorrows of a world, the great eternal penalty of Man's transgression.

This is the plain and emphatic teaching of the New Testament. It is the fulfilment, too, of all the types and shadows and predictions of the Old. No sooner did Adam sin than the Saviour was promised: no sooner did Adam incur the penalty of death than Sacrifice was instituted. And, as the ages rolled on their course, this rite was developed, and its significance made more apparent; till, by God's direction, the great Jewish Legislator, Moses, ordained an elaborate system, erected permanent altars, on one of which the sacrificial fire should never cease, consecrated priests to attend continually upon this single service, and appointed offerings by which atonement should be made for every kind of sin. And thenceforward, till God Himself descended from Heaven, in the person of His Son, and closed the long line of Priests and of Sacrifices for Sin, by offering up Himself on Calvary's mount, by bearing there, as an innocent victim, the Sins and Consequences of the Sins, of all mankind, till then the great truth was plainly taught the Jews, that "without Shedding of Blood,"—without endurance of the Consequences of Transgression,—"there is no Remission."[1]

Thus was the truth shadowed forth in the Old Testament. In the New it is plainly declared. Our text enunciates it with striking clearness:—"We see Jesus, who was made a little lower than the angels," (made man, that is, for David says[2] that God has made man "a little lower than the angels,

1 Heb., ix, 22. 2 Ps., viii, 5.

and has crowned him with glory and honor,")—"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He, by the Grace of God, should taste death for every man." Elsewhere we are told, that "He came to give His Life, a ransom for many."[1] Elsewhere, that "The blood of Jesus Christ, the Son of God, cleanseth us from all sin."[2] Elsewhere, that "Christ, through the Eternal Spirit, offered Himself without spot to God,"[3] offering "one sacrifice for sins, for ever."[4]

And that Jesus Christ is God is declared with equal plainness. Not only is the Lord Jesus everywhere called the "Son of God," not His Son, as Man is His son, but "the Only begotten Son of God," but we are distinctly told by the Redeemer Himself that "He and the Father are One,"[5] and that those who were privileged to see Him, "saw the Father"[6] likewise.

This is the glorious doctrine of Salvation the Bible is written to declare. This is the message of joy the Ministers of Christ are charged to convey to the lost children of men. This is the Gospel, the "glad tidings," the angels celebrated in songs at Bethlehem eighteen centuries and more ago. Many, in all ages, have opposed it. There is no truth in Religion, in Science, or in Philosophy, that some are not found to contradict. But this is the Centre truth of Revealed Religion, the very Corner stone of Christianity. Against it, therefore, as is natural, all the force of man's fallen nature has often been directed, all the power of perverted reasoning, all the ingenuity of godless intellect.

I will not review all the objections that are made to it,

1 Matt., xx, 28; Mark, x, 45; 1 Tim., ii, 6.
2 1 John, i, 7. 3 Heb., ix, 14. 4 Heb., x, 12. 5 John, x, 30.
6 John, xiv, 9.

but will mention only that which is perhaps the most plausible and the most widely spread at the present day. It is argued that the exaction of a Ransom for Man, the requirement of Expiation of his Sin and Atonement for his Transgressions, is inconsistent with the Mercy of God, with His Attribute of perfect, unchanging, Love. It is argued, too, that it is inconsistent with God's Justice to Punish the Innocent for the Guilty. And a difficulty is raised with regard to Scripture terms, inasmuch as it is asked how can God be said to "forgive" those who come unto Him by Jesus, when Jesus has died in their stead? Their Salvation is a matter of right, if the doctrine of the Atonement by Christ be true, and not of free gift and undeserved favor.

All these difficulties, however, vanish, when we remember that Jesus Christ is God. If He were *not* God, He could have made no Atonement, could have effected no Expiation. *Being* God, he could accomplish, and has accomplished, a complete and perfect one. And, being God, He has done this, not only without infringing either of his essential and glorious Attributes, His Justice or His Love, but illustrating them, at the same time, in the highest degree conceivable; throwing upon each of them a blaze of glory. The Judge has not executed the sentence upon an innocent client, but has borne the penalty of the violated law *Himself*, and has vindicated its sanctity, as it could have been vindicated in no other way. The King has not wrung a ransom from an impoverished subject, but has paid it *Himself*, a ransom of priceless worth, of infinite amount.

He *does* forgive, He *has* forgiven, *freely* forgiven. So far from his pardoning love being impaired, by what he has done that pardon may be possible, it is enhanced beyond human conception. Who would say that the earthly

sovereign, who paid the fine, or bore the chastisement, or submitted to the penalty, *himself*, whatsoever it might be, that some loved, but wayward, child had incurred for breaking the royal law, did not "forgive" that child, when he remitted from him the penalty he had *himself* borne *for him*, and reinstated him in his favor?

But to return, for a few moments, to the contemplation of the grand truth itself. I have, in the preceding sermons, endeavored to urge the solemn consideration that each one of us was made for eternal happiness, in the image of God, but that each of us has fallen from that glorious condition, and has become alienated from Jehovah. I have described the fearful consequence of the state of guilt and sinfulness in which we are by nature, and have entreated you, my brethren, to lay to heart the awful denunciations of God's Word, which apply to each one of us, as well as to the rest of men. In the present sermon it has been my high privilege to declare that Jesus Christ, the Son of God, tasted death for every man; that he tasted death for every one who shall ever hear or read these sermons,—*for every one.* You may not all be saved, for some of you may obstinately refuse to accept salvation; some of you may, and doubtless some will, cling to your old sinful nature, and refuse to be washed, and sanctified, by the blood of the Redeemer. But He died for you all. He came from Heaven to save you all. Had He *not* done so, not one of you could have been saved. As He *has* done so, not one of you need be lost. *He died for each and all.*

O that I could so speak, O that I could enunciate this great, this glorious, truth so forcibly, that it should so fix itself in the minds of all, that not one should ever henceforth be able to forget it! The Lord Jesus, the Son of God, God

Himself, took your nature, bore your sins, and died for you, that you might live, that you might be pardoned, that your nature might be changed. How great must be your sinfulness! How corrupt your nature! How awful the eternal death in prospect! if the Son of God, Himself, alone, could expiate your guilt, relieve you of its consequences, and open the door of Heaven to you! How priceless must be your soul in His eyes! How unspeakably great His love to you! Will you close your eyes to these things, dear brethren? Will you turn your minds away from these considerations? Will you steel your hearts against the drawings of love? O do not so! Rather yield yourselves, at once, and gladly, as persons alive from the dead. Rather let your hearts' cry, from henceforth, be :—

"O! 'tis enough, my God, my God!
Here let me give my wanderings o'er,
No longer trample on Thy blood,
And grieve Thy gentleness no more;
No more Thy lingering anger move.
Nor sin against Thy light and love."

VII.

THE HEROISM OF THE REDEEMER.

"*We love Him, because He first loved us.*"—1 *John*, IV, 19.

WHEN we consider with attention those who are esteemed and loved upon earth, we shall always find that they are those who do good to their fellow-men. The Psalmist, it is true, said "men will praise thee, when thou doest well to thyself," and experience proves that human nature is unaltered in this, as in every other, respect. But though men "praise" those who regard themselves, they love those who regard others. And, the more regard for others is shown, and disinterested kindness to those in need of sympathy or assistance manifested, the greater is the esteem created, and the love and affection kindled.

And, while this is always the case when sympathy with the wants or troubles of others is exhibited, and generous efforts made to remove or alleviate them, it is peculiarly so

when the benefactor himself must suffer, in order to relieve the objects of his compassion,—when he must himself suffer, or, at least, run great risk of suffering. Those who do this are "heroes," and their names become known far beyond their own immediate circle; known, not simply as eminent persons, but as persons to be admired, to be loved, to be venerated. Who has not experienced a swelling of the heart, and a thrill of pleasure, when reading for the first time of deeds of bravery done for the sake of others? Who has not felt that to be privileged to see, or to speak to, an eminent achiever of such deeds, would afford pleasure of a totally different kind from what one would experience in seeing, or speaking to, an emperor or a king?

There can be little doubt that the whole secret of Heroism, and of our almost instinctive love for Heroes, lies in this. Sacrifice of self for the good of others is implied in Heroism, and sacrifice of self for the good of others touches deep springs in the heart of man, fallen as he is, and wakes up esteem and love. The greater the sacrifice, the greater the response. Abundant illustrations might be given of the truth of this statement, rising from the smaller sacrifices of simple self-denial to the highest of all, the laying down of life itself, or the exposing it to the greatest and most imminent risks. And not only so, but it might be shown that the same principle applies, not only to individuals, but to whole classes of individuals. There can be no doubt, for instance, that the honor paid to soldiers, and the real affection felt for them in many countries,—in France, for instance, and America, at this present day,—arise from the fact that they risk their lives on behalf of their fellow-countrymen. Other motives, doubtless, weigh with those who enter armies and navies, besides that of sacrificing themselves, if need be, for

the welfare of others, and these motives also are taken into account, but the source of the peculiar honor paid to them, and of the respect, and, as in America, love, with which they are sometimes regarded, is, beyond all controversy, that which has just been stated.

The case of parents also is similar. The exciting cause of the esteem and love of their children is the continual kindness and self-denial they manifest for their sakes. The life of a good parent is one of incessant labor, thought, and self-denial, for his children. He sacrifices himself for their good. Doubtless he is blessed in so doing; blessed, above all other things, in the gratitude, affection, and love, *his* love enkindles in his offspring.

It is the nature of man, however, to be more impressed by what is comparatively rarely seen than by what he is familiar with. The heroism of unnumbered parents is therefore less thought of than that exhibited from time to time by strangers towards strangers. What noble examples of the latter there are upon record! My object in mentioning a few will be to shew that the love and admiration of the heart naturally flow forth to those who sacrifice themselves, or incur great and imminent risks, to promote the happiness, or to save the lives, of others. What a glow surrounds the name of Howard, who braved the dreadful prison fever, and gave up home and all its comforts, to travel in distant lands, from dungeon to dungeon, and at last died amid the wilds of Russian Tartary, that he might induce the Governments of Britain and of Europe to shew mercy to their prisoners! How the heart is stirred by the story of the life of Henry Martyn, who relinquished all the honors of his University, all the rewards he might have looked forward to as the prizes of his great learning, all his dearest earthly ties, and

went forth, a pioneer of that noble band of Missionaries now labouring in all lands; went forth to India, Persia, and Turkey, with the Word of God in His hand, and the Truth of God on His lips, striving to convey to those who were deep sunk in darkness and vice the unsearchable riches of Christ, and died, after struggling long with weakness and pain, a martyr to his zeal for souls! How the tear of love and sympathy starts to the eye, when we recall the terrible campaign in the Crimea, the awful sufferings of our poor soldiers, and that noble lady, Florence Nightingale, who, though delicate in health, and reared in a home of luxury, hesitated not for a moment to obey the call of duty, heard only by herself, and went forth, relying on her divine Master above, to that painful scene, to those "miles of agony," where hundreds and thousands of her sick and wounded, frostbitten and starving, brethren, lay almost entirely unnursed and unattended! There she waited upon them, tended them, nursed them, and organised methods for supplying all their wants. No wonder, as she flitted by night, with a lamp in her hand, from corridor to corridor, the poor speechless sufferers turned to kiss the spot upon which her shadow fell. No wonder her name is a household word in every land, and herself regarded with the deepest love by millions who have never seen her.

I need not mention more earthly heroes. They imitated, in their heroism, Him of whom I wish more particularly to speak,—Him, whom they, one and all, acknowledged as their master,—the Lord Jesus Christ. The Lord Jesus Christ was the greatest Hero the world ever saw. His Sacrifice of Himself was the greatest, the most complete, and the grandest in its results, not only that was ever made, but that can be conceived. The love, too, borne to Him by those

to whom the story of His life and death has come in its power, has, in all ages, far exceeded that drawn forth by any other, however great and pure, and has extended itself, from generation to generation, over a constantly widening area of the earth.

Before I pass on to dwell more at length upon the Self-sacrifice of Christ, I may remark how entirely in accordance with all we see around us is the great truth to which we were led last Sabbath evening, and which is so emphatically taught in Holy Scripture. Self-sacrifice for the welfare of others is one of the great institutions, so to speak, of the moral world, and the love which it generates by an unfailing law is one of the great levers, *the* great lever, whereby man is raised. The blessed effect of the Self-sacrifice of individuals, as of John Howard, Henry Martyn, and Florence Nightingale, we have glanced at; and the continual Self-sacrifice of parents has been just mentioned, but the subject might be pursued very much further, and it might be shown that in all cases where *others* have to be reclaimed, elevated, blessed, the object can only be accomplished by this means. The Life and Death of Christ, therefore, for man, the Self-sacrifice of God Himself, is in strict accordance with all we see around us, as well as with all that Reason teaches us, and the Word of God declares.

I have said that the Self-sacrifice of the Lord Jesus was great, but its greatness cannot possibly be estimated by man. The Home Christ left was Heaven, the immediate Presence of the Eternal. He relinquished the "Glory He had with the Father before the world was."[1] He came to this earth, and tabernacled, as our immortal spirits do, in a human body. *We* feel we are imprisoned, but we never knew free-

[1] John, xvii, 5.

dom. The Lord Jesus not only gave up freedom, but power, sovereignty; He not only submitted to restraint and banishment, but humbled Himself, so far as to descend from absolute empire to lowly servitude. "He took upon him," the Apostle says, "the form of a servant, and was found in fashion as a man."[1] And for what period of time? Does any one say for four and thirty years? Who can measure the Sacrifice Christ made by counting up the years He spent upon earth? With Him "one day is as a thousand years," and, truly, "a thousand years," also, are but "as one day."[2] With Him, indeed, there is no time. Its greatness is infinite, its smallness is infinite likewise. Science, and Reason, and Scripture, all teach us this. We cannot, therefore, use the years of His life on earth as a limit to the magnitude of the Sacrifice He made. But, as He stooped from an infinite height, that Sacrifice was Infinite.

It was Complete, moreover. He had but one object in view, to rescue man from ruin. No other motive weighed with Him. No other end to be gained presented itself. He gave Himself, freely and wholly, for that purpose. He did not put by any duty; He did not shrink from any suffering; He did not take any relaxation; He did not seek for any rest. It was "His meat" to do that for which he came;[3] He "finished the work" he undertook;[4] He "fulfilled all" required of Him to achieve the great object.[5] From the cradle at Bethlehem, to the cross on Calvary, His Life was Perfect, one Long, Complete, and Holy, Sacrifice!

Is it possible, my brethren, to study the records of that Life, without being deeply moved, without feeling the emotions of gratitude and love kindling in our breasts. Doubt-

1 Phil., ii, 7, 8. 2 II Peter, iii, 8. 3 John, iv, 34.
4 John, xvii, 4. 5 Matt., iii, 15.

less, the ability to realise the dangers, or death, from which earthly heroes have delivered those, on whose behalf their noble deeds have been wrought, adds very largely to the admiration and love we feel for them, when we hear or read of their great and good achievements. While many who read the story of Christ's life, many who hear His Name extolled in the pulpit, form no conception, either of the lamentable state of sin and degradation in which they, and all who are "living without God in the world," are now, or of the unspeakably awful consequences that will follow hereafter. Such persons cannot be expected to feel very vividly the Greatness of the Saviour's Sacrifice, the Beauty of His Character, or the Grandeur of the Deliverance He accomplished. But, surely, those who have reflected upon the Character of God, who have considered the Glory in which Man was created, and the terrible Defilement in which he is now found, who have been convinced, by the declarations of Holy Scripture and the processes of Sound Reasoning, of the awful Consequences of that state of Sin and Defilement, of the terrible certainty of Eternal Death, and who have seen that Man is utterly Powerless to Atone for his own sins, and can by no possibility blot out the past and walk perfectly in the future,—surely, such should be deeply moved by the contemplation of the Saviour's Sacrifice; surely their hearts should go forth, wholly, towards Him, leaping up in wonder, adoration, and love.

And this is what does take place in the experience of all those who do realise the great truths just enumerated, and which have been discoursed upon at length in the previous sermons. No sooner is the conscience thoroughly convinced of sin, the reason assured that salvation by self is not possible, the mind convinced of the fearful future that awaits the

sinner, and of the great truths that God only could atone for man and open to him a door of reconciliation, and that God, in the person of the Lord Jesus Christ, has done so, out of pure love and compassion, and at the cost of an infinite sacrifice,—no sooner is all this realised than the heart thrills with joy and gratitude. The Greatness, the Goodness, the Magnanimity, the Heroism, of the Lord Jesus, present themselves, as by a sudden revelation, to the soul; the exceeding Beauty of His Character, which is owned by those even who feel not the greatness of the Deliverance He wrought, or the magnitude of the Sacrifice He made, shines forth in radiant splendor, and He becomes, to the newly enlightened soul, "the chief among ten thousand, and the altogether lovely,"—yea, the chief of all, infinitely transcending the purest, the noblest, the bravest, of earth's sons.

This is the experience of sincere believers in those truths we have lately been considering together. It is needless to say they are counted enthusiasts by those who are unbelievers, or, if not absolutely unbelievers, merely nominal believers. They have, however, Holy Scripture upon their side, as well as, as we have seen, the universal behavior of mankind in similar, though far inferior, cases. For the Epistles abound in passages which show the greatness of the love the Apostles and Early Christians bore to Jesus. From the time when they stood wistfully gazing up into heaven, whither He had ascended from amongst them, Love to Him was the ruling passion in their breasts. His every word they observed. His every command they obeyed. He had bidden them preach the doctrine of Salvation through His Sacrifice in every land, beginning at Jerusalem, and they carried out His injunction, despite every obstacle, and notwithstanding the bitterest opposition. They desisted not for persecution.

Imprisonment and stripes had no effect upon them. When one of their number was stoned, and another was slain with the sword, and another cast into prison and guarded, night and day, by soldiers, their zeal and faithfulness, in fulfilling their Master's command, seemed only to increase. And rapidly were believers multiplied, and wider and wider spread the same spirit of loyal fealty and devoted love. "We love Him," was the explanation given by the aged John, in the words of my text,—"We love Him, because He first loved us." "Believing in Him," said the Apostle Peter,—"Believing in Him, ye rejoice with joy unspeakable and full of glory."[1] "The Love of Christ," said Paul, after reciting his prayer for the Ephesian converts "that they, being rooted and grounded in Love, might be able to comprehend, with all saints, the breadth, and length, and depth, and height, and to *know* the Love of Christ,"—"The love of Christ," said the aged Pioneer of Christianity, who had himself experienced its glorious, sustaining, power, when face to face with death a hundred times, and under a hundred different forms,—"The Love of Christ *passeth* knowledge."[2] "I am persuaded," he said at another time, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord."[3] "Nay," he cried, when enumerating the distresses and persecutions to which the first followers of the Lord Jesus were exposed, and asking "should they separate them from the love of Christ?"—"Nay, in all these things we are more than conquerors, through Him that loved us."[4]

1 1 Peter, i, 8. 2 Ephes, iii, 17—19. 3 Rom., viii, 38, 39.
4 Rom., viii, 37.

Brethren, let me earnestly ask you how *your* hearts are affected towards the Lord Jesus Christ, after all you have heard, not only this evening, not only these last few Sabbaths, but all your lives long. No more appropriate time could occur, for asking such a question, than this,[1] when we again commemorate His coming to dwell upon earth, His being born in human form. Throughout all Christian countries this Anniversary is celebrated with feasting and joy. It is admitted to be a time when love to one another should rule every heart, when old disputes should be hushed, old offences forgiven, those who have been estranged reconciled, the poor remembered, and rejoicing and kindliness everywhere prevail. It is because it is the Anniversary of the Redeemer's Birth all this is believed and practised, because it is the Anniversary of that thrilling song of the Angels, "Glory to God in the Highest, and on Earth Peace and Good-will towards men," because it is the Anniversary of the Birth of the Noblest, Greatest, Best, of Him in whom "all the families of the earth" are "blessed," of Him who is worthy of, and who has won the right to, the unbounded love of every human soul. My brethren, have your hearts been given to Him? Is He to you "the chief among ten thousand, and the altogether lovely"? Do you feel your interest in Him? Do you realise the awful doom from which He has rescued you,—from which He *will* rescue you, if you are willing to accept His salvation,—and do you feel the greatness of the debt of gratitude you owe to Him? Are you preparing to celebrate this Christmas-time, not merely as a custom of your country, but as the Birthday of your Dearest Friend, the most Glorious and Adorable Being that ever lived on earth, the Incarnate God? Can you say,

1 This Sermon was preached on the 24th of December.

as the Apostle in my text, "I love Him because He first loved me," and do you feel with Paul that neither life nor death, prosperity nor adversity, health nor sickness, shall ever separate you from His love? I would affectionately urge these questions upon you. If you feel no kindling of the heart at the name of Jesus, while you do at the name and remembrance of earthly heroes, is not your apathy unnatural? If you feel not warm and devoted love for your Redeemer, when you study His character and consider all that He has done for you, can your coldness spring from any other cause than an unawakened conscience and a hardened heart?

VIII.

THE GREATNESS OF THE SALVATION.

"*So great Salvation.*"—*Hebrews*, II, 3.

I PROPOSE, this evening, to consider the Greatness, the Extent, of the Salvation wrought out for man by the infinite Love, and marvellous Self-sacrifice, of the Lord Jesus Christ.

There cannot be a question but that many, very many, think far too little of the glorious work accomplished by the Redeemer; very many, even, of those who profess to be His followers, and who look forward to spending an eternity of happiness in His Presence. Too many look upon Forgiveness, alone, as the one great blessing obtained, the one great end required; ignoring, or almost ignoring, that, if possible, greater need, greater boon, Restoration to the glorious Image of God. Pardon of Sin is not the only necessity of Man. The Guilt of past Transgression weighs upon him, but it is

not his only woe. His Heart is corrupt; his Affections polluted; his Passions vile; his Understanding clouded; his Conscience deadened; his whole Spiritual Nature degraded. All this needs alteration. Man needs Renovation, as Man. He needs elevation; to be lifted out of the mire and filth of Sin; to be cleansed; to be enlightened; to be purified; to be changed; to be restored to his original state; to be made to shine again with the glory of resemblance to God. This Restoration to the Image of God is an essential part of Salvation. Without it Man never can be admitted to the immediate Presence of God. As we have repeatedly seen, between God and everything false, everything unjust, impure, evil, there is an inevitable, unalterable, irreconcilable contrariety. God and Sinfulness cannot possibly, therefore, exist in harmony together. Mere Pardon for the Past, therefore, and Admission to God's Presence, in virtue of that Pardon, cannot constitute the Sum of Christ's Salvation.

And to this conclusion we are led by the whole tenor of Holy Scripture. Before the Lord Jesus was born, it was declared that His Name should be called Jesus, or Saviour, because "He should Save His People *from their Sins*,"[1] not simply, from the penalty due to them. John the Baptist, we are told, came as His Forerunner, "preaching the Baptism of Repentance,"—the word in the original signifies Change of Mind and Heart,—"for the Remission of Sins."[2] The Apostles, when they were punished by the High Priest, and Council of the Jews, for preaching Christ, declared that God had "exalted" the Lord Jesus "with His right hand, to be a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins."[3] Not, be it observed, to give For-

1 Matt., i, 21. 2 Mark, i, 4. 3 Acts, v, 31.

giveness of Sins only, but to give, besides Pardon, Repentance, a Changed Mind and Heart, "Conversion," as Jeremy Taylor rightly calls it, in his well-known work upon Repentance. And so, throughout the New Testament, these two great blessings are linked together, as the fruits of the Sacrifice of the Lord Jesus, Forgiveness of Sins, and Conversion to Righteousness, Justification and Sanctification.

But when, taking this view of the Salvation wrought out by Jesus, we endeavor to survey its proportions and to estimate its greatness, how does its vastness break upon the mind! Its magnitude can be measured only by the infinite distance between God and Fallen Man, by the eternal hostility between God and Evil, by the inconceivable difference between Perfect Happiness and Eternal Woe. For the Lord Jesus obtained for man, by His wondrous Sacrifice, Pardon for all the Past, Power to be raised from the Degradation of Sin, Deliverance from the Sway of evil passions, perverted affections, and sinful propensities, Restoration to the Privileges of Children of God, Power to be Conformed again to His Image, and Admission to His Presence, and Enjoyment of Happiness Supreme, after death.

It is of the greatest importance that we should thoroughly understand, and be convinced of, these truths, namely, that the Salvation, obtained by Jesus, does include all that I have now enumerated, and that, including them, it is a Work of inconceivable greatness and preciousness. That it includes all that I have said, the New Testament repeatedly testifies. In the Epistle to the Hebrews we find the declaration, that the Lord Jesus, "after He had offered one Sacrifice for Sins for ever, sat down on the right hand of God;"[1] and, again, in

1 Heb., x, 12.

the Epistle to the Ephesians, it is said, "In Whom we have Redemption through His Blood, the Forgiveness of Sins, according to the Riches of His Grace."[1] The Elevation from the Degradation of Sin is spoken of under the strongest figures; thus, in the Epistle to the Ephesians, "God hath quickened us," that is, made us alive from the dead, "and hath raised us up together, and made us Sit together in Heavenly Places in Christ Jesus;"[2] and, in the Book of Revelation, Jesus who "loved us, and washed us from our sins in His own blood, and hath made us King and Priests unto God."[3] That Deliverance from the Power of Sin, no less than from its Penalty, is included, is declared at large in the Epistle to the Romans, where we are told that "Our Old Man," that is, our former sinful propensities, and perverted affections, and depraved desires,—"Our Old Man is Crucified with Christ, that the Body of Sin may be destroyed, that henceforth we should not Serve Sin."[4] Again, we are enjoined to "reckon ourselves Dead unto Sin, but Alive unto God, through Jesus Christ our Lord;"[5] and it is declared, for our comfort, that "Sin shall not have Dominion over us."[6] Referring to the same great and blessed truth, those who are partakers of the Salvation obtained by the Lord Jesus are called, in another Epistle, by the stirring title, "the Lord's Freemen."[7] But, in addition to all this, Salvation includes Restoration to the Privileges of God's children:—"To as many as received Him," says St. John in his Gospel, "to them gave He Power to become the Sons of God."[8] "Behold what manner of love the Father hath bestowed upon us," exclaims the same Apostle in an Epistle, "that we should be called the Sons of God."[9] "God sent forth His Son," St. Paul, writing

1 Ephes., i, 7. 2 Ephes., ii, 6. 3 Rev., i, 5, 6.
4 Rom., vi, 6. 5 Rom., vi, 11. 6 Rom., vi, 14. 7 1 Cor., vii, 22.
8 John, i, 12. 9 1 John, iii, 1.

to the Galatians, declares, "to redeem them that were under the law, that we might receive the Adoption of Sons;"[1] and to the Romans he says, "We are the Children of God; and if Children Heirs; Heirs of God, and Joint Heirs with Christ."[2] Can stronger words be used to indicate the complete Restoration to all the Privileges of Children of God, obtained for men by the Sacrifice of the Lord Jesus Christ? And then we are told, moreover, that Conformity to God's glorious Image, Restoration to the Image in which Man was Created, is included likewise in the blessings of Salvation. "Beloved," says St. John, "*now* are we the Sons of God, and it doth not yet appear what we *shall* be," hereafter, "but we know that when He shall appear, we shall be *Like Him*, for we shall see Him as He is."[3]

Let us step aside, for a moment, to remark the sound and deep philosophy there is in this last sentence. "We shall be like Him, *for we shall see Him as He is*." I have already remarked, in a previous sermon,[4] that an inferior being cannot by any possibility comprehend a superior being. Nor can the eye see more than it is created to see. When God would reveal Himself to man, He always stooped to man's capacity. He appeared to Abraham, to Jacob, to Daniel, to Nebuchadnezzar, in a human form, and spoke with a human voice; He spoke with a human voice to Elijah; and when, coming to bear man's sins and to carry his sorrows, He came also to reveal Himself and His glorious perfections and eternal attributes to man, He took our nature upon Him, He clothed Himself in flesh, and spoke to His disciples and to the multitudes as man to men. But, hereafter, "we shall see Him as He is," sitting upon

1 Gal., iv, 5. 2 Rom., viii, 16, 17. 3 1 John, iii, 2.
4 See page 23; also page 38.

His glorious throne, resplendent in Majesty and Power, surrounded by His angelic hosts, swaying the sceptre of the Universe; "we shall see Him as He is" in Holiness, moreover, in Truth, in Justice, and Goodness, in all His Moral Attributes, as well as in all His Grandeur; "we shall see Him as He is," for this is His promise in numberless passages, which need not be now recounted, and, "therefore," argues the venerable Apostle, "we shall be *like Him*, for, otherwise, we could not see Him 'as He is,' by the eye of faith, or by the eye of sight."

But St. John is not the only sacred writer who affirms this great truth. St. Paul reiterates it. To the Romans he declares that "those who love God are predestined to be Conformed to the Image of His Son;"[1] to the Corinthians that "as we have borne the image of the earthy, we shall also bear the image of the heavenly;"[2] and, again, that "we all, with open face, beholding, as in a glass, the Glory of the Lord, are changed into the same image, from glory to glory;"[3] the same profound, but most true, reasoning pervading this last remarkable passage as that which I have already dwelt upon from St. John.

Lastly, Holy Scripture testifies abundantly to the Glorious Future implied in the Salvation of the Lord Jesus, the "Inheritance, Incorruptible, and Undefiled, and that fadeth not away," spoken of by St. Peter,[4] "the Eternal Weight of Glory," with which St. Paul thought "the sufferings of this present time not worthy to be compared" for a moment,[5] the "better country," the "many mansions," the "glorious city," sought by the Saints,[6] promised by the Redeemer,[7] and described by the Apostolic Seer.[8] More passages, testifying

1 Rom., viii, 29. 2 1 Cor., xv, 49. 3 II Cor., iii, 18.
4 1 Peter, i, 4. 5 II Cor., iv, 17; Rom., viii, 18. 6 Heb., xi, 16.
7 John, xiv, 2. 8 Rev., xxi.

to this great feature of Christ's Work, I need not quote; it is, as I have already said, too often almost the only feature recognised, or dwelt upon sufficiently.

I have pointed out, however, now, many other features of this great work of the Lord Jesus; I have endeavoured to indicate its *extent.* Let me, now, dwell briefly upon the magnitude and priceless worth of each several particular.

But, how shall I do so? As remarked at the outset, they surpass in greatness and worth the power of words to describe. They can be measured only by infinite standards. Consider for a moment the things of earth, and of time. What a price is set upon merely human Pardon! A man is guilty of treason against his sovereign. He is tried and condemned to death, to lose that earthly life, which he must lose in any case, no one knows how soon, a little before the term of nature. What misery afflicts his soul! What anguish rends the hearts of his friends! What grief pervades all those who sympathised with him in his mistaken views! But there is a possibility that pardon may be obtained, that his sovereign's anger may be mitigated, that his heart may relent. Immediately the most strenuous efforts are made. Hope begins to animate the prisoner's breast. Longing fills the souls of his friends. No exertion is spared, no labor thought too much, no means passed by, but, day and night, men toil, and strive, and use their utmost endeavors, to obtain a reversal of his doom. And if successful, how well rewarded do they feel! All their toil and labor, all their weary days and sleepless nights, all their anxiety and care, are swallowed up in the joy of having rescued the prisoner from death! And the prisoner himself, how his heart leaps for joy! And his relatives, who could sound their feelings!

Who could tell their gladness! Who could describe the thrill of rapture, with which they first heard the pardon they so much longed for! And this rejoicing is permanent; this sense of the magnitude and worth of the deliverance passes not away. It is acknowledged, too, by all; none pretend to think lightly of the rescue of a sentenced man from death.

But, if the Pardon of one condemned to die by a human tribunal be of such inestimable importance, of what inconceivable magnitude and worth must be the Pardon obtained for man by Christ! The Sovereign offended is the Almighty and Eternal God. The Doom incurred is Eternal Death. The only possible Mediator the Lord Jesus. As far therefore as the Universal King transcends an Earthly Sovereign, as far as Eternity transcends Time, and the irremediable and unspeakable agony of the Soul the momentary pain of the Body, so far does the Pardon obtained by Jesus transcend the Pardon of an earthly power, though often so eagerly sought, and so highly prized.

And, next, consider for a moment, Exaltation and Degradation. What differences there are of rank and position upon earth! What a distance between the rich or the noble and the poor outcast! It is a subject I will not dwell upon, but we all know what, seemingly, impassable gulfs divide the different Classes of Society. But what are these gulfs all added together, what the immense chasm between the sovereign of these realms and the poorest houseless wanderer in the land, to that which separates man, in his sinful state, from the hosts of heaven! We know what a great thing it is thought to be to "rise in the world." We know with what satisfaction, and self-congratulation, each successive step is made. We know what a wonderful thing it is thought to be

for a man to rise from the ranks to a position of wealth or influence, to become a great merchant, or soldier, or author, or statesman. The Salvation achieved by Jesus implies an infinitely greater Exaltation from an infinitely greater depth.

And, then, the Renewal of the Heart, the Total Change, the effect of that Deliverance from the Power of Sin, and that Restoration to the Image of God, which the Lord Jesus has obtained for man. How much is thought of the reclamation of a drunkard, of a profligate, of a spendthrift, of a consorter with bad men! And justly so. For the change, though it go no further than the abandoning of the special crime or vice indulged in, is great, and blessed in its results, and difficult to bring about, and rare; and highly honored and beloved should they be by their fellows, who have been permitted to be the instruments of working, in many of their fallen brethren and sisters, such great and blessed results. But how much greater is the work wrought by Christ, the Transformation of the whole soul, the Conversion of the heart, and mind, and will, the Change of all the principles, springs of action, affections, passions, hopes, fears, aims, objects, desires, views, habits, of the man, so that one can say with St. Paul, "Old things are passed away, behold all things are become new."[1] No merely human change, no prudential alteration of conduct, great and wonderful as it seems to us when we see it take place, can be compared with this. And the real greatness of this Deliverance from the Power of Sin, and of this Restoration to the Image of God, we know not now, though we can estimate it, in some slight degree, by recalling the unspeakable greatness of Man's Fall from the Image of Glory, in which he was

[1] II Cor., v, 17.

Created, and the awful Consequences that have followed it. Hereafter we shall know still more. But God alone can fully tell the immeasurable difference between one who, by the Salvation of the Lord Jesus Christ, has been made His Child, and one who is still unsaved, unchanged.

There remains the Glorious Future, an Eternity of Peace and Joy! Who, my brethren, can estimate this! What do men seek on earth? What do they profess to follow? Happiness. Some seek it in vicious pleasures. Some in athletic exercises. Some in the company of friends and acquaintances. Some in the acquisition of wealth. Some in the busy whirl of fashion. Some in the excitement of political affairs. Some in literary reputation. Some in retirement. Men pursue various ways, make trial of numberless means, but their end is the same, Happiness. And, how little do they find! How short-lived is their greatest enjoyment! How marred with care, or fear, or pain, their highest pleasure! Yet, how highly is the little to be enjoyed on earth valued! How greatly are the means, which are supposed to produce it, prized! How much are the possessors envied! If so much is thought of Earthly Happiness, which is but for a moment, snatched, as it were, at long intervals, from years of toil, and weariness, pain and anxiety, how shall we express the greatness and the splendor of that which the Lord Jesus has obtained for man! How shall we paint the burst of glory that breaks upon the spiritual vision as we contemplate an absolutely unbroken eternity of peace, joy, love, of perfect freedom from pain, care, and sin, of continuous communion with God, with His adorable Son, with all the greatest and the best of earth, with angels and seraphs, of perfect, undying, unalloyed, sweet intercourse

with those most loved, most worthy of our love! We are constrained to say with the Apostle, though he doubtless realised far more than we can of the glories and blessedness of Heaven, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."[1]

1 1 Cor., ii, 9.

IX.

THE MEANS OF PARTICIPATING IN THE SALVATION.

"*By Grace are ye Saved, through Faith.*"—*Ephesians*, II, 8.

IN the previous sermons of this course I have been privileged to lay before you many of the great truths of our religion. I have been enabled to dwell upon the Attributes of the Almighty, the Original Nature and Character of Man, his present Fallen and Ruined Condition, and the great Salvation wrought out by God for his Recovery. Upon the Magnitude and Extent of that great Salvation I have also been permitted to enlarge, showing how the Lord Jesus, the Son of God, "Very God, of Very God," tasted death for every man, offering Himself as a Sacrifice of priceless value, of inexpressible worth, of infinite efficacy; a Sacrifice that should win for man not only Forgiveness for the Past, but Resurrection from the death and degradation of Sin, Transformation of Heart, Conformity to God's Image, Adoption

into His Family, and Admission into His Eternal Kingdom and Presence.

I have not yet shown, however, how man "lays hold" of this great salvation. How individuals obtain, so to speak, a share in it. How we, who hear or read these sermons, may be made partakers of it. To do so is my next duty. This evening I purpose, by God's help, to explain how the great Work of the Lord Jesus is applied to individual members of the great family of man.

It is by Faith. What Faith is, I will explain presently. First let me make good from Holy Scripture the statement I have just made. We lay hold of Salvation *by Faith*; we are made partakers of the benefits of Christ's great Work *by Faith.* This declaration is abundantly sustained by Holy Scripture. In fact it is, itself, the plain and simple declaration of the Bible. My text declares, "By Grace are ye Saved *through Faith.*" The Apostle to the Hebrews declares, "The just shall live *by Faith.*"[1] To the Romans St. Paul says, "Being justified *by Faith*, we have peace with God, through our Lord Jesus Christ."[2] To the Hebrews, again, it is said, "*Without Faith* it is impossible to please God."[3] To the Galatians it is said, "A man is not justified by the works of the law, but *by the Faith* of Jesus Christ,"[4] and, again, "We are all the children of God *by Faith* in Christ Jesus."[5] But it is needless to multiply quotations. None can read the New Testament, or hear it read, with any degree of attention, without being satisfied upon this point, that *Faith* is always set forth as the means whereby man obtains an interest in the Work of the Redeemer, the instrument whereby, as it were, he "lays hold of eternal life."

1 Heb., x, 38. 2 Rom., v, 1. 3 Heb., xi, 6.
4 Gal., ii, 16. 5 Gal., iii, 26.

What, then, is Faith? No question can be more important than this. There is none more necessary to be rightly answered. From many passages of Holy Scripture it is plain that it is, at least, very similar to Belief. Whether it is more than common Belief, or not, we will consider presently, but many passages show that it is of the same nature. For we have already seen that many passages declare that man obtains Salvation by Faith,—many more declare that he obtains it by Belief. Take that noble and blessed passage in the sixteenth chapter of the Acts, where Paul answers the agonised jailor at Philippi, struggling under the sudden and powerful conviction of sin, and of the certainty of future judgment, when he exclaims, appealing to the persecuted Apostles, "Sirs, what must I do to be saved?"—"Believe on the Lord Jesus Christ,—*Believe on the Lord Jesus Christ*,—and thou shalt be saved."[1] Take the same Apostle's declaration to the Romans, that "Christ is the end of the law to every one that *Believeth*,"[2] and, again, "With the heart man *Believeth* unto righteousness."[3] Take the highest authority of all, the declarations of the Lord Jesus Himself. What said He to Nicodemus? "God so loved the world, that He gave His Only begotten Son, that whosoever *Believeth in Him* should not perish, but have everlasting life."[4] What said He to the Jews in the synagogue at Capernaum? "Verily, verily, I say unto you, He that *Believeth on me* hath everlasting life."[5] Many more passages of the same kind might be quoted besides. These, however, taken with those already rehearsed respecting Faith, are sufficient to shew that Faith and Belief are either identical, or very near akin.

Providentially, however, on this point we are not left in

1 Acts, xvi, 31. 2 Rom., x, 4. 3 Rom., x, 10.
4 John, iii, 16. 5 John, vi, 47.

any doubt. In the Epistle to the Hebrews an explicit definition of the word is given, and the definition is afterwards illustrated by numerous instances. It will be found in the first verse of the eleventh chapter. In our English translation it reads thus:—"Faith is the Substance of things hoped for, the Evidence of things not seen." To those who understand Greek, the language in which the Epistle was, in all probability, written by the inspired author, the words are much clearer. They signify this:—"Faith is the Realisation of things hoped for, the Conviction of things not seen." That is to say, Faith is a real, living, persuasion of the truth of the great doctrines revealed to us in God's Word, especially of those referring to the Work of the Redeemer, the Privileges of Christians, and the Glorious, Eternal, Future of the Saved. It is an abiding, and powerful, conviction of their reality, importance, and connection with ourselves.

From this it is easy to see that Faith and Real Belief are one and the same thing, and hence it is that some passages of Holy Scripture bid us "have Faith in" the Lord Jesus, and others bid us "Believe in" Him. I say Faith and "Real" Belief are one and the same thing, because in this false world there is a great deal of Mock Belief. "Creed," which means "Belief," means also, in common parlance, mere Profession, Profession of Belief, not necessarily Actual Belief. Persons are in the habit of saying they "believe" things, when they simply mean that they *assent to* them. But Assent and Belief are two very different matters. To such an extent is this lowering of the word "believe" carried, that, very often, persons, when they hesitate to say "such and such a thing is a fact," not having actual knowledge, say, "I *believe* such and such a thing is a fact," meaning, if they spoke with strict adherence to truth, "I *think* such and such a thing is so,

but am not sure." The evils that result from this loose way of speaking are very great. Inaccurate speaking leads to inaccurate thinking, and tends ultimately to disable men from apprehending and laying hold of truth. It is so in this case. Men often say, they often even think, that they "believe in the Lord Jesus Christ," when they do nothing of the kind; when, in fact, they only "assent to" the statement that He came to die for them; when they go no further than this, that they do not dispute in their own minds that He did so. To "believe" that Christ died for us is to *realise* the fact, is to *be convinced* of its certainty, is to *know* it of a surety.

Now the Bible teaches us that such a Realisation as this, of the great truths revealed to us, is the Way to be Saved; is the Means, whereby we "Lay Hold on"[1] the Salvation, the Lord Jesus wrought out for us. Is not the truth of such a Doctrine, my brethren, abundantly evident? Is not the Doctrine itself perfectly reasonable? Is it not, in reality, the only reasonable Means of Salvation we can possibly conceive? For, in what condition are we, with respect to God? We are rebels, transgressors, aliens. He was, and is, our Sovereign. We have rebelled against Him, broken His laws, and are pursuing courses altogether opposed to his Holy Will. He is, however, anxious to pardon us, to restore us to His favour, to win us back to holier paths. His own Son has suffered penalties for us, He has borne our sins, and carried our sorrows. How shall we obtain the benefits of His Redemption? Evidently by believing that He has done what He declares; by lending a willing, a grateful, ear to His invitations to return; by going to Him, and entreating Him to bestow upon us the pardon He is offering; by placing

[1] 1 Tim., vi, 12.

confidence in Him, and by endeavoring to walk for the future in ways pleasing to Him.

This is what we are directed to do in Holy Scripture; and it is precisely what we do, and see done, in the world around us. When the inhabitants of a country have risen in revolt against their Sovereign, or lawful Government; when they have been worsted in battle, and driven to the hills or the deserts for refuge; then, if their Rulers, desirous of showing mercy instead of inflicting punishment, proclaim an amnesty, and pardon, for all who lay down their arms and return to their allegiance, is it not plainly necessary that those who have transgressed should have *faith* in order that they may obtain the benefits offered? Is it not plainly necessary that, when they hear of the proclamation of their Rulers, they should *believe it genuine*,—believe, that is, that their Rulers have really issued it? Is it not necessary, also, that they should *believe in the truthfulness and good faith of their Rulers*, —believe, that is, that they will keep their word, and really freely pardon them? Is it not necessary, moreover, that they should *believe that, unless they accept it, they will suffer worse things?* And, is it not necessary, in order that they may receive the benefits, that they should *comply with the conditions*,—that is, that they should surrender themselves, give up their arms, and take upon themselves again the vows of allegiance? This was all necessary when the Queen of England, the Empress of India, offered a free pardon, within the memory of us all, to the rebels of Hindostan. They all had to *possess*, and *exhibit*, such *faith* as I have described. This was all necessary, still more recently, when, in the good Providence of God, the desolating War in America came to a happy end. So, too, must every human being have faith in God, and in the Lord Jesus, that Salva-

tion may be obtained. So must we acknowledge our guilt, and our lost state. So must we believe the message of mercy, and be assured of the faithfulness of God who makes it. So must we approach Him, and, laying down our arms, —relinquishing our evil deeds, foregoing our sinful pleasures, resisting our depraved inclinations,—surrender ourselves wholly and heartily to Him, as His, once rebellious, but now repentant, subjects. So must we, still actuated by lively faith, endeavor for the future to walk in His ways, to keep His laws, and to observe His precepts.

It is frequently, I know, asked by objectors, "But why should Faith be necessary? Why should not the rebels be pardoned, whether they surrender themselves, and lay down their arms, or not?" The answer as regards this world is plain, and as regards the Kingdom of God is not less clear. As regards earthly governments, and rebels against their authority, it is manifest that submission or destruction are the only alternatives. I need not argue this. None will dispute that the continued existence of armed insurgents would be fatal to any constituted authority. When their power has been broken, it is wise and generous to offer them pardon, if they will cease their opposition, and resume their allegiance; but, if they will not, there remains nothing but continued severity until they are extirpated. And just so, it is manifest, it is in the case of God's Sovereignty. The Salvation of the Lord Jesus implies not only Pardon for the past but Transformation for the future. We have repeatedly noticed, in the course of these discourses, the irreconcilable hostility of God to Sin,—of Sin, I should, perhaps, rather say to God,—the undying, immutable, contrariety between them. Not only, therefore, is it necessary for the sinner's safety that the past should be pardoned; the future must be

67016

altered: there must be a great and a total change. The rebel against God *must* return to his allegiance, *must* surrender himself to His Sovereign.

I am aware an objector may still interpose, "But why should not God, by His own Almighty power, effect that Transformation? Why should He not, not only pardon the rebel, but change his heart and mind, and make him His devoted servant, without the possession of Faith, or aught else, on the part of the sinner?" The answer to this is also clear. Such a mode of salvation would only be possible if man were a machine, in which case he could never have fallen. But we know he has fallen; we know he is not a machine; we know he is a living soul, with knowledge, understanding, conscience, will. We know, therefore, that such a method of salvation is, not only, not possible, under present circumstances, but, never could be possible, under any conceivable circumstances. If it were possible, those who should be the subjects of it could never have come into such a state as to require it.

Let us now, however, having taken note of these objections, return to the great subject itself, Faith. An illustration of it has been given, as manifested in an earthly sovereign and a temporal pardon. Numerous illustrations more might be added, derived from our everyday experience. Here on earth, even, to a very great extent, "we walk by faith, and not by sight." What confidence we manifest in the regularity of the operations of nature,—of God, the working of whose hands we call nature! What assurance in the stability of human laws and institutions! How undoubtingly we reckon on the continuance of what we have observed to be the habits, principles, prejudices, of human nature around us! And how we see men toiling on laboriously, "in

faith," that they may acquire wealth, or fame, that they may avert want, or compass some object upon which they have set their hearts! And, when a man, trusting in the skill and honesty of his physician, *believes* that, unless he take certain steps, unless he employ certain remedies, unless he forego certain luxuries, or submit to certain painful operations, he will die, how readily, and with what fortitude, he adopts the course prescribed! All these, in acting as they do, manifest "faith." Had they not "faith," they would do nothing. They would rest on the mere gratification of the moment. Had not men "faith," we should see no laborious tasks undertaken, no deep studies pursued, no magnificent works executed, no noble deeds, no brilliant exploits, no great achievements. Without "faith," the world, even as regards temporal concerns, would be a blank.

What is required, then, to enable individuals to participate in the Salvation the Lord Jesus wrought out for man? That, only, which is required in all earthly pursuits. We must "believe" in the reality of that we seek. We must "believe" in the certainty of the doom we wish to fly. We must "believe" in the Character of God to which it is necessary we should be conformed. We must "believe" in the genuineness, the freedom, the magnitude, of the Pardon He undertakes to give. We must "believe" in the Lord Jesus Christ; for His Incarnation, His Life, His Death form the central truth, around which all other truths cluster, the key which unlocks all other mysteries, the instrument, the seal, the token, of our Redemption.

X.

THE WISDOM OF SEEKING SALVATION.

"*So teach us to number our days, that we may apply our hearts unto wisdom.*"—*Psalm*, XC, 12.

THERE is one thing the thoughtful student of History can scarcely fail of being powerfully affected by, as he explores the records and relics of the past, whether preserved to us in the writings of those who have preceded us on this earth, or in the ruins of their pyramids, their cities, and their camps, or in the specimens of their art and skill which abound in the cabinets and museums of the curious. The study of these things brings vividly before the mind of the reflective student the rapid and constant succession of the different generations of men, a succession never interrupted, never delayed, but proceeding ever with the same swift step, hastening on now, while you listen and I preach, as certainly, and as rapidly, as in times of old.

And, that which adds force to this conviction, that which

causes it to lay deep hold upon the student of the past, is the fact, which no one can realise as he does, that those who have lived upon the earth, and who have left their impress upon its surface, and upon us, who now tenant it for a brief space, have, in all ages, been "men of like passions with ourselves." Human nature, in all its features, has been the same from the beginning. Hope and Fear, Love and Hatred, Joy and Sorrow, Virtue and Vice, Ambition, Desire for Knowledge, Aspiration after Higher things, have ever exercised the dwellers upon earth. Circumstances have changed, but Man, in his essential character, has not. In reading the works of those who trod the earth thousands of years ago, or in viewing the remains of their skill and labor that have survived the changes, and destructive agencies, of intervening ages, we feel that they were men, that they were our brethren, and we are able to enter into their feelings and experiences with lively sympathy, and to understand, and appreciate, the motives, design, and method, of the works they executed. The consideration of these things is calculated, as I have just said, to affect powerfully one who is conversant with the past. He sees that, through a long period of time, for thousands of years, men, like himself, have dwelt upon the earth. They have thought as much of life as men do now. They have had their infancy, their childhood, their youth, their manhood, their declining years, their old age. They have entered upon life with the same high hopes. They have felt, in the same way that men do now in early manhood, the apparent endlessness of life. They have thrown themselves with the same fervor, energy, and *abandon*, into the business, the schemes, the toils, and the pleasures, of the day. Some have devoted themselves to statesmanship, with the same zeal; some to military exploits; some to the

founding of dynasties. But many more to the accumulation of wealth, and to the aggrandisement of their children. Yet all have passed away. In the midst of their expectations, in the midst of their pleasures, in the midst of their labors, they have gone. Others have supplied their places, and they too are gone. Others have come upon the scene again, and are gone. Generation after generation; some with no record, no relic that can be identified. Like shadows that come and go, flitting across the fields in April, so one race of men has seemed to chase another over the earth. In the words of one of the services of our Church, man "cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay."

And this, which presents itself so strikingly to a thoughtful student of History, may be realised, to some extent, by all who have reached at least middle age. Many such are present this evening. Many who have passed the noon of life. With what rapidity is this our age and generation passing! What changes have the last forty, the last twenty, years witnessed! Yea, even the last ten years! What multitudes of men and women, who were alive twenty years ago, who took then a warm and an active interest in the affairs of life, have passed away from earth for ever! What kings, what warriors, what statesmen, what authors, have been laid in the grave!—NEVER *to return.* Leopold, Wellington, Palmerston, Thackeray, have as completely done with the world as Alfred, Charlemagne, Burleigh, and Addison. And their names and deeds will fade away, in the distance, as time goes on, till they will seem to occupy but a moment's space, in the great panorama of human life. And, as the men and women of this generation go off the scene, how is the scene itself changing! How different is

the aspect of nations and affairs now from what it was but a few years back! Italy, France, the Papacy, America, are all greatly altered. England herself is changing fast. While the aspect of all lands, and of every sea, is changed, through the marvellous development of commerce and intercourse, and the giant powers of steam and electricity, which man is pressing into his service, and using to effect that vast extension.

And, when we descend from the general to the particular, when we leave whole generations of men, and regard the individuals of which they are composed, when we look around us at the present, or at any, moment of our lives, and consider those amongst whom we live, whom we daily see, or with whom we are acquainted, how exceedingly uncertain, and short, is life! *How uncertain!* No one knows the day of his departure. Not one, of all this congregation, assembled in this church this evening,[1] can have the slightest knowledge of the time that will be further granted to him or her! Not one here present can be certain that he or she will see another day! In all probability some here present will be summoned to die ere very long; some few may live on for many years. But no one can tell, in the least degree, who will be spared, who will be taken. The life of each individual in the world is, in the highest degree, uncertain. And *how short* is life! We have seen with what rapidity whole generations succeed each other. It is frequently said that threescore years and ten form the allotted term of life, but the average of life is far less than this. A few survive even to greater ages, but the man of ninety years is one of a thousand. While he survives, a

1 Owing to peculiar circumstances, the church was very crowded the evening this sermon was preached.

solitary instance, hundreds, who were born when he was, die long before. The average of human life is but forty-five or forty-six years. For every one who passes this, comparatively, early age, one stumbles in the race before he attains it. Half, it may be said, die before the noon of life's brief day.

But is this life upon earth the sum and substance of Man's Existence? No, my brethren; we have seen the contrary, in the course of our meditations on previous Sabbath evenings. This life upon earth, (though how few regard it as such!) is but the prelude to an endless future, is but the vestibule of the mansion of eternity. The men who have dwelt before us upon earth have not perished. The generations that have gone down to the grave, age after age, are not annihilated. All exist, all are alive now, all are the denizens of other habitations, dwelling either in joy, in the presence of their Creator and Redeemer, or in wretchedness unspeakable, in a place, prepared not for them, but for other rebellious spirits. And, not only are they alive now, but they will be for ever. Made in the Image of God Himself, and Endowed with Will, Understanding, Reason, they are Imperishable, Indestructible, Immortal. And we, too, are the same. We, too, have before us an endless future. We, too, have the prospect of happiness beyond conception, or pain without relief, through ceaseless ages.

Into this subject, and others connected with it, I have fully gone in past discourses. I have described Man's Need of Salvation, the Redemption Wrought by Jesus, its marvellous Richness and Extent, and the Means of Participating in it. What I would do now is to urge all whom my words can reach, to seek, at once, to Realise their Interest in Christ's Work, to Apply their Hearts unto Wisdom, without

delay, to Accept the Saviour's gracious Invitation to "Come unto Him," and be made Partakers of His Salvation, "now, while it is called to-day."

Of what account, when rightly considered, are those sublunary things, in the pursuit of which men spend all the brief space of time allotted to them here, and upon which they bestow all their thoughts, energies, and exertions? A few years will pass, at the most, and all will be as nothing, all will be spent, lost, forgotten. But those who have thus wasted their opportunities, and misused their talents, will not, likewise, have perished. A new scene will have opened upon them, a boundless existence elsewhere, one for which they might have prepared, one in which they might have secured a happy and an honorable position, had they been wise, but one which they altogether neglected, for the trifles of a day, and ignored, in view of the cares and pleasures of a moment. My brethren, I would fain persuade you to be wiser. I would fain persuade you to look away entirely from this earth to heaven; from time, the succession of days and weeks, to eternity; from the body to the soul. I am not asking you to look away from real things to unreal things; rather am I asking you to look from unreal things to real. Heaven is no unreality; nor is it, merely, a place of the future. Heaven, God's presence, is a real place now. It is your *Home.* As such you should regard it. And, as the traveller through a foreign land, the voyager over a distant ocean, the wayfarer over a dreary moor, thinks of *his* home, and looks forward, with glad expectancy, to reaching it, and being welcomed to it by those he loves, so should *you* regard that glorious place, where God the Father reigns, and where, in His immediate presence, holy and happy spirits ever behold His face, and joyfully execute His commands. And,

as Heaven is neither unreal, nor merely future, so Eternity is neither unreal, nor only "to be." Eternity is ever existing. We *are* eternal, not merely shall be. We *have* entered on our endless being, not *shall* enter on it hereafter. Time is but a little space measured out, by the incessant revolutions of the earth, from the central portion of infinite duration. When I say I would have you think of Eternity, not of Time, I mean, I would have you think of those things which will *never* lose their interest, instead in those things which will lose their interest *to-morrow*: I would have you set your hearts upon acquiring *durable* riches, and honor, not wealth, which may "make to itself wings" at any time, and which, by no possibility, can outlast for you more than a mere atom of your endless being, or fame, which is, as it were, but a puff of passing air. And, as Heaven and Eternity are real, and present, so also is the Soul: for the soul is the man; the body is not. The soul is the man now; and every wise man will consider it, and its permanent interests, instead of the body, and its passing concerns.

I say every wise man will do so. It is in fact our Work in this world. It is our Duty; the End for which we are here placed. We are in a School, to be Educated, as children for manhood. We are in a state of Apprenticeship, to be instructed and prepared for God's Service in Heaven. The intractable truant child grows up a worthless man. The idle and thoughtless apprentice comes to ruin. So with us in the School of Christ, in the Service of the Great Master. If we refuse instruction we shall perish; if we neglect our appointed work we shall be destroyed.

And, while it is our Duty to think of the eternal interests of our soul, it is our unspeakable Privilege to be enabled to do so. As I have already fully shown, the Salvation of the

Lord Jesus Christ is fraught with the richest blessings, both for the present and the future. None but blind men, or mad men, can refuse it. All who have sought, and obtained, by faith, participation in Christ's work, can tell, by experience, the blessedness of so doing. "Godliness hath the promise of the life that now is, as well as of that which is to come."[1] The pleasures of sin are not to be compared for a moment with the joys of the believer. The cares, and anxieties, of the worldling are all exchanged for peace of mind, and secure trust in Him, who has declared that "those who fear Him shall not want anything that is good."[2] The dread of pain, the fear of death, the unsatisfied desire of life, all give place to contented repose on God, "who causeth all things to work together for good to them that love Him,"[3] whose "rod and staff comfort" his people,[4] whose "grace," at all times, proves "sufficient" for them.[5] The assurance that all his sins are pardoned, the elevation from the degradation of sin that he experiences, the deliverance from the power of evil passions and inclinations which once ruled him, the new life he feels infused into his whole being, the adoption into the family of God, the growing conformity of his soul to the Will and Character of God, and the joyful looking forward to full fruition, in God's immediate presence, when this short life shall be over, fill the believer with peace and happiness, beyond the power of words to describe, or the heart that has not experienced them to conceive. Hence, my brethren, it is not only our duty, but the greatest of all our privileges, to be enabled, and invited, to seek Salvation in Christ.

But, if this be true, how fearful must be the result of

1 1 Tim., iv, 8. 2 Ps., xxxiv, 10. 3 Rom., viii, 28.
4 Ps., xxiii, 4. 5 II Cor., xiii, 9.

neglecting Christ's great salvation! The Apostle Paul exclaims, "How shall we escape if we neglect so great salvation"![1] and surely our own hearts must compel us to adopt, and repeat, his words. How shall we escape! When God has done what He has for man; when Jesus, the Son of God, Himself One with the Father, has descended from Heaven, and sacrificed Himself, the noblest, the most heroic, victim Creation has ever witnessed, for man; when, with love unutterable, he pleads with us, and urges us to come to Him, and receive pardon, restoration, adoption, and every, the highest and greatest, privilege and blessing; when eternal glory and happiness are held out to us, on the one, sole, condition that we will accept them; how dreadful must be our state, how awful will be our future, if we *will not*, if we refuse every invitation, resist every entreaty, cast aside every opportunity, and reject, resolutely and for ever, the redemption so dearly purchased, so freely offered!

I know that very many "put off" the work of seeking salvation, of coming to Christ, without intending to reject, for ever, His merciful invitations. Such as these, indeed, St. Paul appears to have in view, when he says, "how shall we escape if we *neglect* so great salvation!" for "neglecting" is not absolutely and peremptorily "rejecting." But, in the vast majority of instances, it comes to precisely the same thing. Persons "neglect" Christ's "great salvation," they "put it off," *because they do not fully believe in it. By faith* persons "*lay hold of* eternal life." If they have faith, they *cannot help laying hold* of it. If you saw a great treasure within your reach, and knew perfectly well that if you laid hold of it you would be able, and allowed, to keep it, would you look at it and go away, thinking you would very likely

[1] Heb., ii, 3.

see it there again another day, and might take it then? Would you not lay hold of it instantly, and carry it off? And, if your hands were full of other things, of little worth compared with it, would you not put them aside, that you might at once secure what you knew was so valuable? There cannot be a doubt but you would. Yea, if the treasure were not to be had simply for the taking, but were like that "hid in a field" which the man in the parable found, and could only be obtained by selling all else that you had, by relinquishing, in other words, all your other goods, you would do as he did; you would sell all that you had, and give the proceeds in exchange for that which contained what, you knew, would prove of so much greater worth. But you would not do all this, if you had doubts about the treasure; if you suspected that it was not genuine, or that it was not really there. And, just so, in seeking salvation; just so, in rejecting the offers of Christ. If you put off seeking, it is because you do not believe in the reality and greatness of the blessing. If you refuse the invitation, it is because you do not believe in the offer made. You have not faith. For this, however, you yourselves are responsible, as in earthly things. In the affairs of this life, people are held to suffer justly, when they do so through ignorance, which they themselves might have avoided; when they do so through lack of knowledge, which they themselves might have obtained. And so with the concerns of eternity. Those to whom the Word of God has come, to whom the Gospel is faithfully preached, are themselves responsible, if they do not themselves investigate, and obey, the truth.

XI.

CONVERSION.

"*A New Creature.*"—*Galatians*, VI, 15.

HAVING considered, in the preceding discourses, many great and leading truths of Religion, which, although calculated to exert a mighty influence upon those who accord them a hearty and sincere reception, may yet, in a manner, be speculatively discussed, I purpose now to proceed with those subjects which especially concern those, who, moved by the conviction of those momentous truths, give themselves earnestly to the great work of seeking the salvation of their immortal souls; of those, who, believing that the Lord Jesus has made an atonement for the sins of men, desire earnestly to participate in its benefits; who, assured that He has obtained "gifts" for them, even deliverance from the power and bondage of sin, adoption into the family of God, restoration to His image, peace, and joy,

and love, upon earth, and happiness eternal, in heaven, earnestly seek to obtain for themselves these priceless blessings.

In this number, I trust, all who have listened to, or accompanied, me thus far, and who have not already done so, will, without delay, place themselves. It was my privilege, last Sabbath, to set before you reasons, why you should lose no time in giving yourselves to the work; why, with the Psalmist, you should so "number" your few short "days" upon earth, as to "apply" at once, and with resolute decision, your "hearts unto wisdom." To what I then said I need not now add anything. In a previous sermon, I had detailed the character and extent of the salvation you should seek, and, in a subsequent discourse, the means whereby it must be sought and grasped, namely faith.

Now faith is, as we then saw, a vivid realisation, and a firm conviction, of the great truths of Religion. Without these no man has real faith, no man can make progress in the things of God. But I may add to this a few words of further explanation. Real faith implies an *Appropriation of the Truth to Ourselves*,—an Appropriation of all those grand doctrines we have so fully discussed in these sermons. This is indeed the great secret of the religious history of individuals. This is the turning point in each man's career as regards religion. It is not enough, for instance, for one to assent to the doctrine of man's great and awful fall. It is not enough to be convinced of it, in the general, and as applied to the whole human race. It is necessary that each person should apply it to himself; that he should be convinced of *his own* utter sinfulness and corruption; of *his own* guilt, depravity, and ruin; of

the total alienation between *his own* heart and God, and of the dreadful future in store *for himself*, if he live and die unpardoned, unchanged. It is only when the truth is thus *Appropriated to himself* that the work of real faith begins. Then the truth begins to make an impression upon him. Then it begins to work in him, and its effects become outwardly visible. The manifestation of its power will be different in different persons, according to the diversity of their temperaments, their habits of thoughts, their circumstances, their educations. But in all it will be marked and striking. Very frequently, and very naturally, the subject of its influence is at first terrified. Appropriating to himself the awful truth we recently considered, "Sin, when it is finished, bringeth forth death," he *feels* that he is a lost and a perishing creature; that, unless he is rescued by God, he will die eternally; that, while he continues in his unchanged state, he is hurrying on to complete destruction, drawing nearer and nearer to it, dying, while he lives, of the malignant and incurable disease of sin. The sense of this, his dreadful state, alarms him; he cannot rest; he is like Christian, in Bunyan's Pilgrim's Progress, who "wept, and trembled, and brake out with a lamentable cry, saying, 'What shall I do;'" or, like the Philippian jailor, whom Bunyan's Pilgrim imitated, who cried to Paul and Silas, "Sirs, what must I do to be saved?" There are others, however, who suffer less. There are men, brave enough, and self-possessed enough, to face, even the sudden revelation of impending eternal ruin, without giving way to terror, or yielding, even for an hour, to despair. Upon such the immediate effects of the truth, as it takes possession of them in its power, is to excite a feeling of satisfaction, and deep thankfulness, that their eyes

have been opened, in time for them to escape the dreadful doom to which they were hastening, and a firm, decided, most serious, resolve that they will instantly seek to avail themselves of the means provided for their rescue.

In this way, then, and with such results as these, true faith Appropriates every great truth of Holy Scripture. And thus can every one judge for himself whether he has real, living, faith, or not. Many distress themselves, through doubt, and anxious questioning of themselves, on this point:—"Have I faith?" The question is one which every person should ask himself, or herself, repeatedly. It is a question of the most vital importance. But the surest test of the possession of faith is that upon which I have now been dwelling,—Appropriation. If you can Appropriate, and not only can, but do, Appropriate, to yourselves and your own circumstances, the doctrines you profess to believe, then you have faith, living faith. But if you do not so, you have not. Persons may unwittingly, though not innocently, deceive themselves, if they take anything else than this as the test of the possession of faith. They may assent, and think they believe, without believing. They may delude themselves into the notion that they are convinced, without being really so. They may picture things to themselves, by the help of a lively imagination, and think they are realising the truth. But all this is mere deception, if they do not, also, *Appropriate to themselves* the truths they profess to assent to, to be convinced of, to realise.

And the Reality of this Appropriation is shown by what follows it. "The tree is," ever, "known by its fruits." I have already said that each truth, when Appropriated, begins to make an impression, to produce an effect. That effect is always a very striking one. It is like an awakening from

sleep. It is like the opening the eyes of a blind man, or the unstopping the ears of one born deaf. A new world of truth, hitherto unknown, unthought of, undreamed of, seems to open out to the mental and spiritual vision; new voices, the voice of God, the voice of the Saviour, the voice of conscience, the voices of saints, seem to sound in the quickened ears. And a greater change still follows. Not only do new scenes present themselves, new voices address the soul; old scenes lose their former appearance, old tones their former influence. That, which once seemed attractive, is now so no longer; that, which was once powerless to draw the soul to itself, now has magnetic force. That, which once gave delight, is now regarded with aversion; that, which was formerly despised, is now the source of joy. The voice of the world, of compliment and flattery, or of idle talk and scandal, no longer gives pleasure, or excites interest; the voice of the Saviour, inviting to His arms, to His care and love, to communion with Him, charms and melts the soul.

From this time forward, the believer,—for one, who has, to this extent, realised, and appropriated, the truth, may rightly be called by this honorable name,—from this time forward, the believer gives himself, heartily and earnestly, to the work of Seeking Complete Salvation. The great Means of Seeking is Prayer. Upon this I shall dwell more particularly hereafter. The believer gives himself to prayer, fervently, and unremittingly. He prays for the Grace of God's Holy Spirit, of which, also, I shall speak more hereafter, and, while he prays, he labors and strives, with all his energies and powers, to walk in God's ways, to resist sin, and to follow the example of the One Perfect Man, His Saviour, the Lord Jesus.

In this way is wrought out, that which had already been commenced, a Total Change in him. The Scriptures repeatedly declare this, in manifold passages, and under numerous and diverse figures. In the passage I have taken for my text, the Changed believer is spoken of, as "a New Creature," or rather, "a New Creation." The same term is applied in the Second Epistle to the Corinthians. "If any man be in Christ, he is a New Creature: Old things are passed away; behold, all things are become New."[1] In the Epistles to the Ephesians and the Colossians, the great Change is spoken of, as a "putting off the Old man, and a putting on the New man, which after God is Created in righteousness and true holiness,"[2] and "which is Renewed in knowledge after His image."[3] In the Epistle to the Ephesians, it is likewise spoken of, as a Resurrection from Death:—"You hath He Quickened, who were Dead in trespasses and sins,"[4] and, again, "the exceeding greatness of God's power" is spoken of, as manifested in this work, "according to the working of His mighty power which He wrought in Christ, when He Raised Him from the Dead,"[5] and, in the Epistle to the Colossians, the Apostle says, "You being Dead in your sins, hath He Quickened together with Him,"—that is, with Christ.[6] Elsewhere other metaphors are employed, but none can be stronger than those I have quoted, none can indicate more conclusively the Reality, and Extent, of the Change they are employed to illustrate.

And, when we turn from Holy Scripture to Reason, and ask ourselves, as we have done on former occasions, what Reason and Experience would lead us to expect, we find their answer in strict accordance with the teaching of the Bible on

1 Chap., v, Ver., 17. 2 Ephes., iv, 24.
3 Col., iii, 10. 4 Ephes., ii, 1. 5 Ephes., i, 19, 20. 6 Col., ii, 13.

the subject. The Bible teaches us, that, when a man apprehends by faith the great doctrines of Religion, when he learns to realise, and feel, the solemn truth that the Lord God is Holy, is Almighty, is Everywhere Present, that he himself is sinful, laden with the guilt of past transgressions, and under the dominion of corrupt passions and inclinations, which lead him continually to the commission of fresh sins, and, further, that the end of this career of transgression will be eternal misery and death,—the Bible teaches us, that the apprehension, by faith, of these solemn truths brings with it powerful impressions, anxious fears, and earnest desire for deliverance. Is not this strictly in accordance with all the principles of our nature? But the Bible teaches us, further, that, when one, who has been thus far awakened, apprehends also the greatness of God's love, His earnest desire to rescue His creature from this awful death, the salvation He has actually achieved for him in the person of the Lord Jesus Christ, the intense love of the Lord Jesus and His yearning over him, His glorious heroism and self-sacrifice, infinitely surpassing the noblest examples earth alone can produce,—the Bible teaches us that the apprehension by faith of these things, the appropriation of them by the believer, and prayer, and devotion of heart, following, draw with them a Real Change. Is not this, too, in strict accordance with what we see in other things? How often we see the whole course of a man's life altered, under the influence of strong convictions! How often we say of persons, "Such a one is quite a changed character; he is quite a different person from what he was!" How often all things seem to change, to a person powerfully acted upon by new circumstances, sentiments, or emotions! How especially is this the case where the affections are concerned! How strikingly is it illustrated

by human love! If the new experience of strong affection for a beloved fellow creature can make, as Tennyson has it, "the old world new," surely adoration of, and devotion to, the Lord Jesus Christ, the worthiest in the Universe, "the chief amongst ten thousand," yea, of all the hosts of immortal beings, "and the altogether lovely,"[1] may be expected to change the whole aspect of the outer world, and the whole nature of the inner.

And this, my brethren, it is found to do. Unnumbered instances might be brought forward, from that of Paul, who, from a blasphemer, a persecutor, and a relier upon the righteousness of the law, became a disciple, an apostle "more abundant in labors" than the rest, and a powerful assertor of the truth that "by the deeds of the law no flesh shall be justified,"—from that of Paul, and the Early Christians, of whom Paul says, "Ye walked in trespasses and sins, according to the course of this world, according to the spirit that now worketh in the children of disobedience, fulfilling the desires of the flesh and of the mind, the children of wrath, dead in sins,"[2]—from these instances, I say, to the present time, unnumbered examples might be given, where the Reality of the Total Change, wrought by faith in the believer, has been manifest externally to all observers; where, too, the Change could be accounted for in no other way. The wild and licentious have been suddenly stopped in their headlong career, the drunkard reclaimed, the swearer silenced, or, rather, his oaths and curses turned to prayer and praise, the dishonest rendered upright, the passionate subdued, the selfish made generous, the proud humble, the cruel meek, the worldly-minded spiritual. These marvellous illustrations of the

1 Song of Solomon, v, 16, 16. 2 Ephes., ii, 1, 2, 3, 5.

power of God, these effects of lively faith, have taken place in every age. They take place now in abundant instances. I could detail many to you. They supplement the teaching of the Bible, and the arguments of the Reason, and prove conclusively, to all who are willing to admit what in their inmost hearts they cannot deny, that not only are the Scriptures and Reason agreed on this subject, but that Observation abundantly attests the truth to which they point.

Now this great Change, of which I have been speaking throughout this discourse, and which is the fruit of faith *in every one* who really believes, but is notorious to all observers in very many persons, is called by numerous names. It is spoken of in Holy Scripture by several, besides being represented by the figures I have already mentioned. Wherever True Repentance, as distinguished from False Repentance, or mere Remorse, is spoken of, it is implied. In fact the Greek word used for Repentance, not mere Remorse, signifies "a Change of Mind,"—"a change of mind and heart,"—not a change of mere intention only. It is also called Conversion; or, rather, the term "Converted" is used with reference to those who were, or should be, the subjects of it. This term, Conversion, is evidently synonomous, or very nearly so, with Repentance. It means, as Repentance means, a Thorough Change. Another term used is Regeneration, containing a reference to the agency of the Holy Spirit of God in this great work, a subject, I have already said, we shall more particularly consider in a future sermon. The same may be said of the term New Birth, which, though not itself used in Holy Scripture, has grown out of the Scripture expressions "Born again," and "Born of God." Respecting some of these

terms there have been long and bitter controversies, stirred up too often, it is to be feared, by those who had not themselves experienced the inestimable blessing, respecting the name of which they wrangled. Few, if any, who profess to believe the Holy Scriptures, deny the reality of the thing signified. Then why indulge in angry and peace-destroying disputes respecting its name? Better, surely, it would be to use that name, which commends itself most to the understanding and purpose of him who uses it, adding, perhaps, but doing no more than that, the reasons why that name in particular is used.

But I must now draw to a conclusion. In doing so, I would ask each one, who has never experienced the great Change that has formed the theme of my discourse this evening, to determine to seek to be made the subject of it without delay. It is a Change from sin to holiness; from a state, which is certainly not a happy one, to one that is full of joy and peace. But you need not fix your mind only upon change. That is not the way to experience it, if you really wish for it. Fix your mind on those great truths we have considered together on these successive Sabbath evenings. Meditate over them. Search them out in your Bible, and read what is there said respecting them; respecting God's majesty, holiness, truth, and justice; respecting man's sinfulness, guilt, and depravity; respecting the eternal weight of misery attached to sin by an unalterable law, and that will drag down the impenitent to the depths of hell; respecting the only refuge from the wrath to come, the Redeemer Jesus; respecting His marvellous love, His infinite compassion, His tender pity; respecting the glorious gifts He bestows on those who give their hearts to him; respecting the shortness of life, and the need that you should

embrace His offers of love immediately. Search out all this in your Bible. Study it, ponder upon it, pray over it, and *appropriate* it. Apply it all to yourself. Ask God to apply it to you, to lay it on your heart and conscience, to bind it upon your soul. Thus will your eyes be opened. Thus will you be awakened out of the deep sleep of natural ignorance and indifference. Thus will your ears be unstopped to hear the voice of your Father, and Redeemer. Thus will your feet and limbs be quickened, and receive strength, to run the heavenly race. Thus will your heart be changed, and you become "a new creature in Christ Jesus." Thus will you find, in unwonted and happy experience, "old things" speedily "pass away, and all things become new."

XII.

THE BEING AND WORK OF THE HOLY SPIRIT.

"Born of the Spirit."—John, III, 5.

NO one, who reads the Holy Scriptures attentively, can fail to observe, that the Spirit of God is repeatedly spoken of as distinct from God Himself; or, rather, perhaps, more correctly, no one can study the Holy Scriptures, without arriving at the conclusion, that the words "Spirit of God," or "Holy Spirit," or "Holy Ghost," are intended to convey to our minds a different idea from that which the simple name of "God," or "Lord," or "Jehovah," conveys. I might, I believe, bring forward almost every passage, and they are extremely numerous, in which either of those terms is used, in support of this assertion. But there are a few which put its truth beyond all question. For instance, St. John, in his first epistle, says, "There are Three that bear record in Heaven, the Father, the Word," that is, the Lord

Jesus, "and the Holy Ghost:" he adds, "and these Three are One."[1] St. Paul, when he went for the first time to Ephesus, finding there certain disciples, said to them, "Have ye received the Holy Ghost?" To this they replied, "We have not so much as heard whether there be any Holy Ghost." Afterwards, we are informed, "the Holy Ghost came on them."[2] This language could not possibly be used of God, the Father, the Supreme; yet we are told that the Holy Ghost is God, for, in the fifth chapter of the Acts,[3] when Peter exposes the hypocrisy and falsehood of Ananias, he says, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men,"—to us apostles and brethren,—"but unto God." In the fourteenth chapter of St. John's Gospel,[4] the Lord Jesus promises His disciples that He will "pray the Father, and He will give them another Comforter, that He may abide with them for ever; even the Spirit of Truth;" clearly drawing a distinction between God and His Holy Spirit. At His own baptism, it is recorded, that "the heavens were opened unto" John, who baptised Him, "and he saw the Spirit of God descending like a dove, and lighting upon Him;" and he heard "a voice from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'"[5] Finally, that we are required to believe in this Trinity of the Godhead, that it was ever to form one of the most distinctive and decisive articles of the faith of Christians, is shown by the command of Christ, never yet disobeyed by His followers, that baptism should be administered, to believers in His Gospel, "in the Name of the Father, and of the Son, and of the Holy Ghost."[6]

1 1 John, v, 7. 2 Acts, xix, 2, 6. 3 Ver., 3, 4. 4 Ver., 16, 17.
5 Matt., iii, 16, 17. 6 Matt., xxviii, 19.

We must not be surprised when we meet with subjects, whether in religion or in nature, which we cannot probe, subjects too extensive to be grasped, too intricate to be solved, too profound to be fathomed, by our finite understandings. The acknowledgment that God is beyond our perfect comprehension, is merely an acknowledgment that His nature and essence are superior to ours; the acknowledgment that there are phœnomena in nature beyond our power to understand, or explain, is merely an acknowledgment that His works transcend ours, transcend us. The fact, therefore, that none can clearly analyse, and fully grasp, the Trinity of God, is no reason for doubting its reality. On the contrary, if the nature and essence of God were declared to us to be so simple that we could fully comprehend them, we should have great reason to think, either that the account given to us was not correct, or that much more had been kept back from us.

But while we cannot, with our finite understandings, fathom the deep mystery of the Trinity of God, we can readily see that the doctrine *must* be true, we cannot fail to be convinced that it certainly *is* so. We have already dwelt frequently, both incidentally, and at length, upon the Divinity of the Lord Jesus Christ. We have, therefore, now only to consider that of the Holy Spirit. Now God, as we saw in the early sermons of this course, is a *Personal* God, and, at the same time, a God *Everywhere Present, Always.* We have mutually independent proofs, and grounds of conviction, of each of these great facts. We know each of them to be true. But the only way in which we can conceive of their co-existence together as truths, eternal and unalterable, is that, while God is on His Throne, in that realm of Happiness and Glory where He vouchsafes His immediate

Presence, His Holy Spirit, emanating directly from Him, and from the Lord Jesus, who is One with Him, pervades the Universe, All present, All observant, Almighty.

And, in connection with this argument, I may, perhaps, be permitted briefly to say, that eternity may disclose to us, that in this particular, too, we, even now, bear the image of God in which we were originally created. There are some who think that the spirit of man, even while it remains connected with the body, is able to travel from it. Certainly at the moment of death it takes its departure from it, though unseen by mortal eye, unnoticed in its flight by living man.

It is, however, in Its visible effects, we find the strongest confirmations of the truth of Holy Scripture respecting the Presence, and Agency, and Divine Power of the Holy Ghost. When the Lord Jesus offered Himself for man, it was to obtain for us, as we have already seen at large, many most great and precious blessings. Not only pardon for all our past transgressions of God's law, but deliverance from the power of sin for the future, restoration to the glorious image of God in which we were created, a changed heart, a new spirit, adoption into God's family, peace, and joy, and love, and the enjoyment of every holy affection. All this the Lord Jesus obtained for us. But how are all these blessings to be bestowed upon us? How applied to us? How are we to enter upon their fruition? *Through the operation of God's Holy Spirit.* The Lord Jesus obtained the gift, and aid, of the Holy Spirit for us, His own Spirit, and His Father's, and, in so doing, obtained for us all that I have enumerated, and infinitely more than human mind can conceive, or mortal tongue declare.

When Sin was first introduced into the world, Man was said to "Die." That term had reference to more than

Bodily Death. For sinners, throughout the Bible, are spoken of as "Dead,"—Dead while they live. "Let the Dead bury their dead," said the Saviour, "but go thou and preach the Kingdom of God."[1] "And you hath He Quickened," said the Apostle to the Ephesians, "who were Dead in trespasses and sins."[2] As the Body is said to be Dead, when the Spirit of the Man, that animated it, has left it, so the Soul of Man is said to be Dead, when the Spirit of God has left it. As the Spirit of Man gives Life to the Body, so the Spirit of God gives Life to the Soul. As Natural Death implies the Separation of Man's Spirit from his Body, so Spiritual Death implies the Dissolution of the Union between God's Spirit and Man's. But, in neither case, it must be remembered, is there annihilation. When the Spirit of Man leaves his Body, the Spirit remains untouched, uninjured, while the Body itself is not annihilated, but only resolved again into the particles of matter, of which it was originally composed. So, when the Spirit of God leaves the Soul of Man, the Soul is not annihilated. The Soul continues to exist, here on earth, though Dead; it will exist for ever, in the world to come, feeling acutely, thinking, doubtless, continually, suffering unspeakably, though Dead.

It will be found that, throughout the New Testament, the words Life and Death are thus used. The Lord Jesus, by His Sacrifice for us, has obtained Pardon and Life for us. By Faith we "lay hold of" these two great and glorious blessings. When the Holy Spirit is first given to us, we are said to be "Born of the Spirit," "Born again." We enter on a New Life. We are Raised from Death, and Begin, for the first time, to Live, spiritually. A Great Change passes over

1 Luke, ix, 60. 2 Ephes., ii, 1.

us. We Become as Little Children. We are Converted. All these are Scripture terms.[1] They all express the entry on that new life of faith and holiness, the experience of that great change, the participation in all those glorious gifts obtained for the believer by the Lord Jesus, which signalise Repentance unto Life, which testify the bestowal and the acceptance of salvation.

It is in this great Work the Real Existence, and Presence, and Agency, of the Holy Spirit are seen and felt. I spoke of the great Change that passes over a true believer, last Sabbath, in connection with Faith, and said then that it was wrought by the agency of the Holy Spirit, in answer to Prayer, to which Faith led the believer. It must ever be borne in mind that the gift of the Holy Spirit is a real, definite, gift; that the work wrought by Him in the soul is a great, and marked, and sensible work, sensible to all who see and know the subject of it, most powerfully so to the subject of it himself. It must not be confounded with Faith itself. By Faith man realises his lost estate; by Faith he appropriates to himself the atonement made by the Saviour for his sins; by Faith he views eternity; by Faith he gives himself unto prayer. But Faith alone does not Change his heart. It teaches him his heart must be Changed; it teaches him that God can Change it; it teaches him that God is willing to Change it; it teaches him that God hears prayer; it teaches him that God answers prayer, by bestowing the blessing asked for; it compels him to betake himself to prayer. He prays, and receives the blessing. The blessing is the gift of God, bestowed in answer to the prayer of Faith. It is a definite blessing, distinct from Faith. Permit me, my brethren,

[1] 1 John, iii, 3; Rom., vi, 4; 1 John, v, 12; Col., iii, 3; Ephes., ii, 1; Col., ii, 13; iii, 1; 11 Cor., v, 17; Gal., vi, 15; Matt., xviii, 3.

most earnestly to impress this great truth upon you. Multitudes of persons, awakened to a sense of their danger, and concerned for the salvation of their souls, stop short,—though for a time in earnest for salvation,—stop short of this great work. They seem to think Forgiveness of Sins the *only* blessing Jesus obtained for man; and, as soon as they are able to believe that Jesus died for them, that "He bore their sins, and carried their sorrows," they think the work is accomplished, and their salvation assured. Some of these persons repudiate the term Conversion altogether; others apply it to the peace and joy they feel in their hearts, when they first realise vividly the great truth of Christ's sacrifice for them; but both fail to obtain the blessing. Never can it be too earnestly declared, or too frequently reiterated, that Forgiveness alone is not the whole of Salvation. That the marvellous Work of the Lord Jesus is Twofold. That Man's Want is Twofold. That God's Requirement is Twofold. There must be Expiation of the Past; there must be Absence of Sin for the Future. Man must be Pardoned, and he must be Restored to Holiness. This the Lord Jesus has obtained for him. He has washed away his sins in His own blood, and has won for him the gift of His own and the Father's Spirit. The one gift without the other, if it were really possible to obtain the one without the other, would not suffice. Neither Forgiveness without the New Creation, nor Restoration to Holiness without Forgiveness, would avail for man. He needs, he must have, both. How foolish, therefore, to stop short in our search for salvation, in our journey to heaven! How blind, and infatuated, to admit the reality of one gift, and deny that of the other!

I have said that in this great Work the Real Existence,

the Presence, and the Agency, of the Holy Spirit are distinctly seen. In natural phœnomena, when an effect is produced, the existence of a cause is always inferred. No man, pretending to any scientific knowledge, or reasoning ability, would, for a moment, question, not merely the probability, but the positive certainty, of the existence of one adequate to produce the effects observed. And so in spiritual phœnomena. We see, and experience, effects produced, sometimes of a most striking character, and of marvellous extent. The whole nature of men is Changed. Not merely one habit, one custom, one mode of thought, but all. The whole inner man is Altered. In the expressive language of St. Paul, "Old things pass away, and all things become New." If the occasion required, I might bring before you many instances that have become famous in the annals of religion. But thousands of other instances surround us now. Every true Christian has experienced the Change, and, though the Lord's people are few, compared with the teeming millions that people the earth, yet, in themselves, they doubtless form a goodly number. "Known unto the Lord," they are not always known to those among whom they dwell. They all, however, have experienced this mighty Change. Difficult, as it is, to change, in any degree, the heart of the natural man by human means,—nay, *impossible*, as, I might justly say, it is,—their hearts have experienced a revolution, astonishing even to themselves, as they look back upon the time preceding it. Their thoughts, their habits, their views, their aspirations, their joys, their sorrows, their hopes, their fears, have all been completely altered. Their affections, their desires, their employments, except as regards their toil for the meat that perisheth, are all different from what they were. Even the

labor they are obliged to perform, to supply the necessities of time, is now carried out on other principles, and with other views, than it once was.

Now, whence has proceeded this great Change in them? What cause has produced so remarkable a result? Some cause, and that a mighty one, it must have had; a spiritual cause, for the result is wrought upon the spirit of man. The answer is readily supplied by Holy Scripture. The Spirit of God is the moving power. The Spirit of God comes and dwells with the believer, and transforms his heart, and creates his whole innner being anew.

I need not multiply quotations to prove that this is the direct teaching of Holy Scripture; that the Renovation of the Soul is expressly declared to be the Work of the Holy Spirit. Rather, would I now, before concluding, dwell again, for a few moments, upon the absolute necessity of the work being accomplished, in all those, who wish to obtain salvation, and to dwell in eternal happiness with God hereafter. In the chapter, from which my text is taken, the Saviour, Himself, *thrice* reiterates this most solemn truth. In the third verse, He says to Nicodemus, "Except a man be Born Again, he cannot see the Kingdom of God." In the fifth verse, He says, "Verily, verily, I say unto thee, except a man be Born of Water, and of the Spirit, he cannot enter into the Kingdom of God." And, in the seventh verse, He again says, "Marvel not that I said unto thee, ye must be Born Again." On another occasion He declared to His disciples, "Except ye be Converted, and become as little children, ye shall not enter into the Kingdom of Heaven."[1] To the Romans the Apostle Paul wrote, "As many as are led by the Spirit of God, they are the Sons of God,"[2] but,

1 Matt., xviii, 3. 2 Rom., viii, 14.

"If any man have not the Spirit of Christ, he is none of His."[1] These declarations are decisive. They prove from Scripture, and Reason fully accords with them, that, without the work of God's Holy Spirit in the soul, without the the Birth spoken of in my text, without that mighty Change, of which the true believer is the subject, no human being can be saved. Then let me urge you, my brethren, to seek it. Let me entreat you to give you hearts to the work, to pray unceasingly that God will, of His mercy, bestow upon you this glorious gift, that He will, by the operation of His Holy Spirit, create your hearts anew, restore you to His image, and give you again the adoption of sons.

1 Ver., 9.

XIII.

PRAYER.

"*Ye shall Pray unto Me, and I will Hearken unto you.*"—*Jeremiah*, XXIX, 12.

WE come now, in our survey of the great Truths of Religion, to a subject of extreme importance, that, namely, which concerns the means and method of Communication between Man and God.

Some, perhaps, may have heard all that has been said, in the previous sermons of this course, regarding the greatness, goodness, and holiness, of God; regarding the noble original, present ruin, and future wretchedness of Man; regarding the marvellous Atonement made for him by the Lord Jesus, and the mighty Salvation wrought out for him by the Saviour; regarding, also, the Holy Spirit, and the part He takes in changing the heart, and restoring the lost image of God to the human soul;—some may have heard all this, and yet had, with respect to it, only the feeling one has respecting

things that are *very far off*. You may have felt that it was true, but yet that you had no great interest in it: you could not grasp it, could not lay hold of it, could not feel the Saviour yours, and the Work of the Holy Spirit going on in your heart.

And this may have been the case, even when Faith was spoken of, and when I showed how, by Faith, we must *Appropriate* these truths. How they do, indeed, all concern each one of us intimately,—each one of us, as fully as they do, or ever have done, any one else in the world,—each one of us, as though we alone existed in the earth. You may still have failed to acquire a living, present, interest in them, a powerful enjoyment of the comfort they are capable of affording.

The cause of this may have been, what every one feels at first, the fact, that, although God is around us and about us continually, and is indeed everywhere present, we cannot see Him, nor be sensible of His Presence by any of our bodily perceptions. We feel therefore, until we are happily convinced by blessed experience of the contrary, that we cannot hold communion with Him, that we cannot throw ourselves at His feet, and entreat His Pardon and Grace, and hear, in reply, the delightful utterance of Forgiveness and Promise of future blessing.

In this, however, we are mistaken. We *can* Speak to God; and we may be assured He Hears us, not by hearing His voice in reply, but by receiving the blessings we seek of Him when we address Him.

This is the Christian's greatest privilege. It is a most blessed one also. It is *Man's* greatest privilege, for it is not the Christian alone who is permitted to approach God in Prayer. It is the privilege of every human being. « There

may be constant intercourse between Man and his Heavenly Father, between Man and his Creator, Preserver, Master, Lord, and Saviour.

This "Speaking to God" is Prayer, if we include in that term, as we may, Thanksgiving and Praise also, in fact all Addresses, rightly made, to the Deity.

That God Hears Prayer, in the sense of knowing that we are addressing Him, and knowing also all the circumstances of our addressing Him, is clear from the facts we have already considered at length,—from the fact of His being always everywhere present, and from the fact of His always knowing everything that is done, or said, or thought.

That it is Our Privilege to be permitted to Address Him is also abundantly clear from Holy Scripture, for, throughout its sacred pages, we are invited, nay urged, and commanded, to do so. In our text the prophet, inspired by the Holy Spirit, says, "Ye shall Pray unto Me, and I will Hearken unto you." In the sixty-fifth Psalm,[1] David addresses God in the terms, "O Thou that Hearest Prayer," and he predicts, that which the church in all ages has looked forward to with longing, "Unto Thee shall All Flesh Come." In the First Epistle to the Thessalonians,[2] the Apostle Paul gives the injunction, intended for us no less than for them, "Pray without ceasing," and to the Philippians he says,[3] "Be careful for nothing, but in everything by Prayer and Supplication with Thanksgiving let your requests be made known unto God."

But there is one most important element in Prayer which we must take special heed of. It is absolutely necessary that it should be Sincere, that it should be Real. It is not

1 Ver., 2. 2 Chap., v, Ver., 17. 3 Chap., iv, Ver., 6.

sufficient to approach God with words, unless those words express the Real and Sincere feeling, or desire, of the heart. For God knows the heart. To Him our inmost souls lie open. The depths of our being, often not known fully to ourselves, are all bare in His sight. No secrets, however carefully concealed from our fellow-men, are hidden from Him. We cannot therefore deceive Him: we cannot escape His complete and perfect knowledge. He knows, immediately, the prayer of hypocrisy: and, being a God of Truth, as we have seen at large, being a God to whom every lie is an utter abomination, He hates it.

It is of the utmost importance that this element of Real Prayer, Sincerity, should be ever borne in mind. There is often great danger of men falling into formalism, if not into deliberate hypocrisy. To pray to God, without really meaning what we say, to ask Him for blessings, without really *earnestly* desiring them, is to insult Him. We should take it as an insult, if we were asked in such a way, for any kindness it was in our power to bestow, by a fellow-mortal. We should take it as an insult, and should not only not grant what was requested, but should, probably, take little heed of any further petitions from the same quarter. So, too, with God: those who address Him without Sincerity incur His grievous displeasure.

I have said that "Speaking to God" is Prayer. It need not, however, be aloud. When we speak to our fellow-man, we must do so in an audible voice, because we can only communicate with him through the medium of his ears of flesh. But God's Holy Spirit hears not in the same way, and our addresses to Him may be in a voice which no human being, however near, would be conscious of. They may even be unuttered. He is conscious of the unbreathed

aspiration of the heart. In the beautiful words of the hymn :—

"Prayer is the soul's sincere desire,
Uttered, or unexpressed;
The motion of a hidden fire,
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

But, although, to be Prayer, our addresses to the Almighty need not be aloud, or even framed in words, yet for our own sakes they should be. Whenever we are able, as when we are quite alone, we should pray aloud, and, when this is not possible, or expedient, we should carefully frame our petitions, though uttered before God with the inner voice only. For the practice of this will prevent our becoming careless; will keep us fully conscious ourselves of our exercise of this precious privilege, and of the petitions we present to God; and will tend to prevent our using words, or fancying we have aspirations, merely because we know we *ought* to use them, or *ought* to have them.

But there is still another qualification necessary for *Effective* Prayer. *Faith* must accompany the petitions raised. Faith, that God *does hear*. Faith, that God *is able to grant* our petitions. Faith, that God *will grant* them, if good for us. This latter reservation should always be made, when we pray; it should always be expressed, or implied; we should always have it in our minds. God only gives *good* gifts. His promise is to give "good things to them that ask Him."[1] We may imagine certain things to be good for us; we may think the bestowal of certain things would prove blessings to us; but God only knows. When we pray there-

[1] Matt., vii, 11.

fore to Him, when we ask petitions of Him, our request, that He will bestow them, should always be qualified with the reservation, "If these things will be indeed for our good; if they will conduce to our present and eternal benefit." 'Such a reservation our Saviour gave us in that petition of His beautiful pattern prayer,—pattern *and* prayer, for imitation and for use also,—"Lead us not into temptation." A corrective, this, of all our other petitions. "Lead us not, by granting ought else that we have asked for, by a way of spiritual trial and danger; lead us by sure paths, delivering us from the evil one, and from all his snares."

With this qualification of our prayers, with this entire resignation to what shall be God's will respecting us, and with this wish for nothing that would not be really good for us, we must combine, as has just been said, faith, strong, powerful, earnest, faith; faith, that God does indeed hear us; faith, that He has all power, and *can* grant our petitions; faith, that He *will* do so, because He has so promised. Without such faith we dishonor Him, as we insult Him if we pray without sincerity. We dishonor Him, for we know He is everywhere present, and all powerful. We know He has told us, in His Word, that His ear is ever open to the cry of His children, and that His arm is never shortened that it cannot save. We dishonor Him, too, because He has declared His willingness to grant the petitions of all, who approach Him in faith, and with penitence for their sins. "Ask," said the Incarnate God, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."[1] Just as, with our fellow-men, we should dishonor one, of whom we asked a favor, and earnestly supplicated it, if, while we entreated for it, we doubted his

[1] Matt., vii, 7.

ability to grant it, or his willingness to do so, though he had repeatedly declared his readiness, so with our prayers to God, He is dishonored by our want of faith, if, while we pray, we doubt His power, or His promise. This want of faith is the secret of so many ineffective prayers.

But I must now take note of an objection which has of late been frequently discussed. It is denied by many that prayer is of any avail to alter events; and, therefore, it is argued, it is of no use at all. Against these declarations we have all the examples of the good in Holy Scripture, and in religious history, from the days of Abel unto the present. Against them we have all the statements, precepts, and commands, of the Word of God. Against them we have all the experience of godly people, from the beginning until now. Now, and in all ages, the people of God have been able to say with David, "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live."[1] We have, too, the testimony of Reason against them. The foundation of those mistaken arguments is the confusion between those things, which are subjects of prayer, and those things, which are not. Those who deny the efficacy of prayer do not rightly consider the teaching of the Bible, or the practice of God's people. We are nowhere in Holy Scripture taught to pray to God to set aside for us, or for any object, the laws whereby He governs the material universe, the laws of nature, as they are often called. To them the most complete submission, unqualified resignation, is always inculcated. As though to warn us against ever thinking we might ask God to set them aside, the inspired historian, relating the miracle wrought in the

1 Ps., cxvi, 1, 2.

time of Joshua, when the luminaries of heaven appeared to stay in their course, adds, "There was no day like that, before it or after it, that the Lord hearkened unto the voice of a man,"[1]—to change for awhile the course of nature, is evidently implied. The exclusion, however, of the great principles and laws, by which material things are ordered and sustained, from the domain of prayer, excludes not everything, any more than the exclusion of petitions and requests, inconsistent with the laws of our country, from those which we may make to each other, or to magistrates, or to the Queen herself, excludes all. We know well to the contrary. Unnumbered requests are made, and granted, daily amongst men, both by equals to equals, and by those in authority to those beneath them. I need hardly say that, pushed to its legitimate, though it would be a ridiculous, conclusion, the argument I have been taking note of would put an end to all request and entreaty, from man to man, as well as from man to God.

The confusion, however, of which I have spoken, between things which are subjects of prayer, and things which are not, is not always confined to unbelievers. Many, who pray, but do not find their prayers so efficacious as Holy Scripture promises, fall sometimes into error in the same direction. The Blessings Promised in the Word of God are Spiritual Blessings. These God has promised abundantly to bestow. There is no drawing back in these. There is no lacking measure. Repentance, Faith, the Grace of His Holy Spirit, Strength to Resist Temptation, an Insight into Heavenly Things, Peace, and Joy, and Every Holy Affection, God has promised to give abundantly. These are the "Unsearchable Riches of Christ." This is the "Kingdom," the full fruition

[1] Joshua, x, 14.

of which is promised. This is the "Inheritance of the Saints." These are the things, which "Pass man's Understanding." Upon these our affections are to be set, our desires concentrated; to attain these our utmost energies are to be expended. These are the blessings we are to "ask" for, to "seek," to "knock" at Heaven's gate for. But for temporal gifts we are not bidden to pray,—these, it is true, are temporal gifts, as well as eternal,—but for those, the fruition of which must end with time, must end with our mortal breath, we are not told to pray. With regard to them we are told to put our trust in God. "He, that feedeth the young ravens, when they cry," will feed us. He, that "clothes the flowers of the field" in their gorgeous robes, will clothe us. He, "whose tender mercies are over all His works," will care for us. He, who "knoweth what things we have need of," "will supply all our wants." He will cause "all things to work together for good for us." He will "add to us" what we need for time, if we ask Him for what we need for eternity. In that beautiful prayer of our Lord Jesus, to which I have already alluded, there is only one petition bearing upon the things of this life, and that is only for that which is absolutely necessary, our earthly sustenance, and *only for one day*,—"Give us this day our daily bread,"—teaching us, indeed, that all earthly enjoyments, as well as all spiritual treasures, come from God, and that we are dependent on Him, from day to day, for everything we need; but teaching us, at the same time, by implication, that we should leave everything else in His hand, and should trust Him implicitly, both for to-day's supplies, and for those of every future hour.

To what has been now said I will only add, my brethren, that it is by Prayer we must seek that "great salvation" we

have lately dwelt upon. When, convinced of the truths we have meditated upon together, and led by faith to see Jesus as your Saviour, you long to be made partakers of His salvation, and to become His disciples; when you earnestly desire to become yourselves the subjects of that mighty change of which we have spoken, and to be born again of God's Holy Spirit; it is by Prayer you must seek the accomplishment of your desire. You must give yourselves up to real, continual, believing, Prayer. That is the means of "Drawing Near" to God. That is the way to "Come" to Him. If you do so He will certainly draw near to you. He will certainly run to meet you, as the father in the parable ran to his long lost, repentant, son. He will throw around you His arms of everlasting love. He will fill your hearts with joy, causing you to realise the fulness of His Pardon, and the exceeding blessedness of Restoration to the Family of His Children.

XIV.

THE NATURE AND CHARACTER OF THE CHRISTIAN LIFE.

"*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*"—1 *Corinthians*, x, 31.

NOTHING is more clear, from all that has been already said in the course of this series of sermons, and from the whole tenor of Holy Scripture, than this, that true religion consists not in outward forms, or ordinances, or observances, only, nor in mere opinions, or creeds, alone, but in something that affects the whole man and the whole life. A Creed is necessary, and Ordinances are necessary, but only as a visible exposition, and as outward symbols and aids, of that which should be within. As we have seen, man was created in the image of God, true, just, and good. He has become entirely the reverse. In consequence, he must be shut out entirely from communion with God, from enjoyment of that high place, and those glorious privileges, for which he was destined. He must be banished to the

society of those spirits congenial with himself, enemies to God, wretched and malignant. This must be, not simply on account of the guilt he has accumulated by sin committed, but on account of the perverted nature, the corrupt will, the depraved tendencies, he has altogether acquired. Not on account of the past only, but the present also, and the future besides. In his fallen state, man's character, disposition, temper, entire being, are incompatible with God and heaven.

All this, as we have seen, must be changed, must be changed here on earth, as we are repeatedly led by Holy Scripture to conclude. At least, the great change must *commence* upon earth. It may be consummated at the moment of dissolution, but it must commence, it must be carried on, it must be marked and very sensible, here below. It is needless again to quote passages of Holy Writ to establish this; it is the doctrine of the Bible throughout. And it is its doctrine, also, that the accomplishment of this great change is the proper end and work of life. It is the purpose for which we are placed here. Human life is represented as a journey, through a wilderness, to a better country beyond; as a race, in which everything behind is to be forgotten, and the runner is to press on to the goal for the prize; as a severe contest, in which a powerful adversary is to be beaten down, and trampled under foot, and, as a reward of victory in which, a crown of righteousness shall be bestowed by God. These similes show that preparation for an eternal future with God is the great work of man on earth; preparation, which means change of heart and nature, the acquiring, as it is sometimes expressed, "meetness for the inheritance of the saints in light."

Now, it is very plain that no mere form, ordinance, or observance, nor any number of forms, ordinances, or obser-

vances, can effect this. Such things do not affect the heart, the disposition, the nature. They sometimes spring *from* the heart, sometimes *grow out of* the great change, but they never produce it. They cannot, even when most purely, solemnly, and devoutly, observed, do that, any more than the fruit can produce the tree. Our participation in ordinances, and our sacred observances, should always be the fruit, the result, of a changed heart. If they are not they avail us nothing. To imagine that they can is plainly to invert the order of nature and reason.

And it is equally evident that mere opinion, or adhesion to a particular creed, cannot effect this great work. It little matters what a man professes to believe, if his heart is still unaltered. It no more matters in the sight of God, it makes no more difference, as far as true religion is concerned,—*if your heart is still unchanged,*—whether you call yourself a Protestant, a Roman Catholic, an Infidel, or a Pagan, than whether you be an Englishman, a Frenchman, a Turk, or a Hindoo. With God there is no respect of persons, either as regards birth or creed. All are guilty alike; all are depraved alike; all are perishing alike. There is one only Name given among men, whereby we can be saved. There is one only gate, whereby we can enter on the path of safety, —the strait gate of Repentance from Sin, and Faith in Christ. There is one only condition, whereby we can be admitted into eternal happiness,—the condition of holiness, holiness of heart and life, "without which no man shall see the Lord."

Now, this great change, which, we have seen, the Lord Jesus came to render possible, which, too, we have seen, He effects by the almighty power of His Holy Spirit, and which implies elevation from the degradation of sin,

release from the bondage of corrupt affections, adoption into the family of God, and entire conformity to His Holy Will,—this great change affects, as it plainly must affect, the whole being of the man. It affects all his feelings, all his affections, all his passions, all his thoughts, all his words, all his deeds. It does not alter his conduct only on particular days, or towards particular persons, or in particular directions, but always, towards all men, in every relation of life. His whole life is altered in character, is lived on different principles.

It is to this great fact, I wish particularly to direct attention this evening. The man, who, convinced of those great truths of Religion we have already considered together, desires to be a Christian, must give his heart wholly to God, must consecrate himself altogether to the service of his Divine Master, must desire to be renewed entirely. He must eschew the idea that he only has to profess certain beliefs, and observe certain ordinances, and cherish certain feelings, and indulge certain sentiments. His convictions must be *living principles* within him, governing every thought, feeling, and impulse. His observances must be the natural fruit of his inward emotions. And these "living principles" within him must be the parents of all his deeds. He must retain no other motive, or spring of action, in his breast. If he do, it will undermine the power and efficacy of what he has recently acquired, and will bring back with it the whole train of passions, affections, and impulses, that were, and must ever be, alien to his God.

It is for this reason persons, anxious to attain salvation, are so continually warned against tolerating the stay of any unholy affection in their breasts, against indulging in any sinful pleasure or pursuit, either mental or actual, however

little it may appear to them to be. The *whole* heart must be changed, or the work will not prove effectual. The *whole* inner man must be renewed, or the renewal will not prove real. It is for this reason the Lord Jesus so emphatically declared the impossibility of serving both God and Mammon. Alas! how many try to do so! Some try to serve God a little, while they are serving Mammon much. Some try to serve Mammon a little, while they serve God much. Some seem to hope that what is never true in the case of others may yet be true in their case, and that *they* may be able to reconcile the two contradictory allegiances. But they fail, they ever fail, they must fail. The Saviour did not warn us merely of risk if we attempted such a thing; He did not tell us, merely, that it was dangerous, highly dangerous, perilous beyond measure, to attempt it; but that it was certain failure; that it was an absolute impossibility; that the same man could *not* serve both God and Mammon, however much of his heart he might desire to give to God, however little he might wish to reserve for Mammon.

From what has been said it follows, that the whole life of a converted man, of a saved sinner, is a "new" life. That it is "new" inwardly in his own breast, and "new" outwardly in the world; "new" in the family, "new" in the workshop, "new" in the social circle, "new" in the house of God, "new" everywhere. I do not mean that, wherever he goes, he blazons abroad his religion, that he makes an ostentatious display of what God has done for his soul, that he, in effect, says to his fellows, "See, I am more holy than thou!" No. To do so would prove conclusively that he was mistaken, that he was still serving Mammon, that pride, at least, had not been cast forth from his heart. I mean

something different from this. I mean that, whereas he once thought of himself, he now thinks of God and his brethren; that, whereas his desires were once concentrated on the things of time and sense, they are now fixed upon the things of eternity, and of the Spirit; that, whereas he once performed his daily duties with eye-service, as a manpleaser, whatever those duties were, humble or the contrary, he now performs them "as unto the Lord;" that, in a word, Self has been entirely dethroned in his heart, and God proclaimed universal Sovereign, Lord, and Master.

I must leave you, my brethren, to apply for yourselves what has now been said to the details of actual life. Only remember, in doing so, that this principle must apply to the whole of your lives, and to every detail, however small and apparently insignificant. I have not quoted passages of Holy Scripture in support of what I have said, but I might do so at great length. The one verse, however, that I have taken for my text is quite sufficient. To show the complete comprehensiveness of the principle, the Apostle takes, what would seem to most persons to be, actions the simplest and least susceptible of harm, to illustrate his meaning:— "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Even in eating and drinking, those actions which are necessary to the sustentation of your life on earth, and to the performance of which you are called by the clamorous appeals of nature, even in discharging functions so necessary, and so simple, glorify God. Shew that you are God's children, shew that you love and serve Him, by the simplicity, the moderation, the thankfulness, and the right intention, with which you eat and drink the food, He mercifully provides for you, in answer to your daily prayer to Him for daily bread. And so with every other

action; seek to know just what God would have you do, and do accordingly. Glorify Him by the way you work, if you are a workman; by the way you study, if you are a student; by the way you command, if you are in authority; by the way you give, if you are wealthy; by the way you endure, if you are called upon to suffer, if you are persecuted, or oppressed. Look to Him, and not to man, look to Him, and not to self, in all circumstances. "Do, with all your might, to His glory, and in the name of the Lord Jesus, whatsoever thy hand findeth to do, not slothful in business, fervent in spirit."[1]

Thoughts, Words, and Deeds, make up the whole manifestation of Man's Being. My text speaks of Deeds. Many precepts and warnings are given us respecting Words also. A great deal of the Epistle of St. James, a most valuable portion of God's Word, is devoted to the right use of Words. "Doth," says the Apostle, "a fountain send forth at the same place sweet water and bitter?"[2] Can then, he argues, good Words, and evil, come forth from the same heart? The Saviour has declared, that, "Out of the abundance of the heart the Mouth speaketh."[3] From a changed heart, therefore, from one renewed after the image of God, will proceed Words of love and kindness, of praise and prayer, of precept and caution, Words edifying, Words displaying ever "the meekness of wisdom." Evil Words *cannot* come from a heart made good:—"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit."[4] Hence, said the Saviour, "Every idle Word that men shall speak, they shall give account thereof in the day of judgment,"[5] and

1 Eccles., ix, 10; Col., iii, 17; Rom., xii, 11. 2 James, iii, 11.
3 Matt., xii, 34; Luke, vi, 45. 4 Matt., xii, 33. 5 Matt., xii, 36.

again, "By thy Words thou shalt be justified, and by thy Words thou shalt be condemned."[1]

Nor is the effect of the changed heart upon the Thoughts of the Christian unnoted in Holy Scripture. Indeed this manifestation of its wondrous effect is especially and emphatically dwelt upon. I need only refer you to the beautiful discourse of our Lord, known by all as "the Sermon on the Mount." There Christ most plainly declares this truth, or rather, I should say, the converse of it, for He shows that, where the desire of sin exists, where sin in Thought is committed, there guilt is incurred, there the soul abides under the wrath of God. But, throughout the Bible, we are plainly told that God "Searches the Heart,"[2] that "the Thoughts of the wicked are an abomination to the Lord,"[3] while "the Thoughts of the righteous," of those who have given themselves up to the service of God, "are right."[4] That such are "Spiritually Minded," and, "to be Spiritually Minded is life and peace."[5] That "Christ Dwells in the Hearts" of such "by faith," "strengthening them, with might, by His Spirit, in the Inner man," and causing them "to Know the love of Christ," and to be "Filled," inwardly, "with all the Fulness of God."[6]

Before concluding, there are two further remarks I will make upon this subject. The real Christian, we have seen, lives a life entirely devoted to God. Real religion sways all his thoughts, words, and actions. It must, however, be remembered that this is the result, the effect, the manifestation, of the great work that has been wrought in his heart. Many have labored after holiness of heart and life in vain, through ignorance of this. I have been preach-

1 Matt., xii, 37. 2 Jer., xvii, 10. 3 Prov., xv, 26.
4 Prov., xii, 5. 5 Rom., viii, 5, 6. 6 Ephes., iii, 16, 17, 19.

ing to you, this evening, the Gospel, not the Law. To be holy, in thought, and word, and deed, is utterly impossible to man in his natural state, to man unassisted. As the Apostle says, "We are not sufficient of ourselves to think," even, "anything as of ourselves, but our sufficiency is of God."[1] It is by the Grace of God the heart is changed, and then to serve God is comparatively easy: before, it is not merely difficult, it is impossible. Seek then, my brethren, a Changed heart, seek real Repentance, seek true Conversion. Seek it by Faith, and Prayer, constant, resolute, believing, Prayer. So shall you win the blessing; so shall you obtain power to become the sons of God; so shall you be able to live no longer to yourselves, but to Him, who "bought you with a price," and to consecrate to whom all your being, and all its powers, is your "reasonable service," your happiest lot, and your highest privilege.

Finally, it is doubtless due in great measure to the prominence given by many to forms, and ceremonies, and creeds, while the real power of the Gospel has been neglected or ignored, while the heart has been suffered to remain unchanged, and the life to be spent in the pursuits of the world and the service of sin, it is doubtless due, to a great extent, to this, that so much scepticism and infidelity abound, and have always abounded. Thinking men see not the efficacy of one, or of many, external rites or observances. They cannot believe that the Almighty will reward or punish mere opinions; and therefore they reject, some of them all, creeds, and disregard ordinances, and reproach those who pay attention to them as superstitious. It is not to be wondered at. At least, those, who reject the substance, need not wonder that others, more logical than themselves, reject the

[1] II Cor., iii, 5.

shadow. God grant that we, however, dear brethren, may know, by happy experience, the "power" of the Lord. God grant that, renewed in heart, we may be wholly conformed to His image, and, aided by His Spirit, may "perfect holiness in the fear of the Lord," glorifying Him in all things, and receiving at last the blessed welcome, "Well done, good and faithful servants, enter ye into the joy of your Lord."

XV.

THE CHRISTIAN'S EXPERIENCE OF TEMPTATION.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."
—*James*, I, 12.

WE saw, my brethren, last Sabbath evening, that true religion consists in a total devotion of the whole heart and being to the service of God, a devotion which implies a total change of nature, character, and disposition, the abandonment of previous views, affections, pursuits, and habits, and the adoption and manifestation of others, widely different, and more deeply seated in the heart and conscience.

On previous Sabbath evenings we have seen how this great change, this mighty conversion, is effected; how, by the operation of faith, and by the influence of the Holy Spirit of God, it is wrought in the heart of man. Whenever it is accomplished, great joy accompanies it, and enthusiasm, more or less, according to the natural temperament of the

individual believer. This is perfectly natural, perfectly in accordance with Reason. It would be strange indeed, if the acquisition of such blessings as are implied in the very word "salvation," and upon which we have frequently dwelt at length in the course of these sermons, it would be strange indeed, if it did not light up the soul with joy, and kindle enthusiasm in the least excitable breast, when we should think a man hardly human, who did not manifest similar emotions, in matters pertaining to this life, if of an analogous character. What poor man, finding a treasure in a field, of which he might become the undisputed possessor, by taking certain easy proceedings, would not rejoice therein? What merchant, seeking goodly pearls, and lighting upon one of singularly great value, would not be delighted? What criminal, under sentence of death, receiving a free pardon under his sovereign's hand, would not be overjoyed? What individual, entering upon a career that promised wealth, happiness, and honor, in abundance, would not be enthusiastic? The manifestation of such emotions, upon such occasions, is what we naturally expect to see, and therefore their absence, in the case of religion, so far from recommending it, would be a testimony against its reality or its power.

But, while we observe men rejoicing over success, and enthusiastic in the prosecution of every new enterprise promising happiness, or any other much desired result, we observe, too, that their joy always moderates, and their enthusiasm becomes less, as time progresses. This we observe to be always the case, although no disappointment befal them, and no failure in their expectations take place. It appears to be natural to man, to be the consequence of his intellectual or spiritual constitution. It is, therefore, no

wonder that we find it hold good also in his religious experience; no wonder that we always find the joy of early days become less demonstrative, and the enthusiasm awakened less ardent, as time advances.

Those things we have now taken note of, the joy and the enthusiasm of young believers, young in religious experience, though old perhaps in years, and the gradual moderation of each, that takes place after awhile, are open to the world to see and to observe. There are other things, however, the cognisance of which is confined to the believer himself. To these I wish now to direct your attention. They are difficulties that beset his path. Upon them, their origin, their nature, and the means whereby they must be vanquished, we will for a while dwell.

At the time of the first joy, and enthusiastic entrance upon the Christian journey, no difficulties appear; no obstacles shew themselves; no enemies assail; no fears are roused. But, as the first sense of happiness moderates, as the first glow of surprised delight passes, as the first enthusiasm calms down, old feelings, inclinations, passions, begin to stir themselves. Old views recur; old affections are touched; old desires are remembered. They are not indulged, by one who is really changed, but they recur, and, recurring, they cause trouble, they cause sorrow. The Christian had thought, when the great change was wrought in him, that they were done with for ever, that they were dead, were swept away, were buried. He finds, however, it is not so; he finds them existing; he finds them returning.

I have just said, however, that they are not indulged by him. Herein is the great difference between his state now and his state before conversion. Then his mind went with

all these things; they were parts of his very nature, that depraved nature, which, by experience, we know we all have, until changed, restored, by the mighty power of God. His mind went with them. He agreed with them, approved of them. His will was in harmony with them, while, on the contrary, it was alien to God. But, now, though these thoughts, feelings, affections, passions, views, recur to his mind, his mind does not go with them. It is now in harmony with God's mind, as revealed in Holy Scripture, and as manifested by the Incarnate Deity, the Lord Jesus; it is in harmony with God's mind, and alienated from those things. They recur to him, too, as old things, as things of a past time, as not befitting the present time, the present state of his being and experience. There appears to be a gulf, between him and them, between his present wants, pleasures, and prospects, and those to which they once had reference.

But, though this is so, the recurrence of such things is frequently a trial, and sometimes a very sore trial, to the Christian. The force of Habit is one of the remarkable phœnomena of Man's character. Everytime any thing is done by man, it not only becomes easier to be done again, but it becomes more likely to be done again. Man, by frequent repetition of any act, acquires not only a facility in executing it, but a tendency to execute it likewise. Hence it is sometimes said that man is the slave of habit, and sometimes he has been spoken of as "a bundle of habits," and, from time immemorial, moralists have pointed out, and most justly, the importance of inculcating in the young, and grafting upon them as it were, *good* habits. When a man is converted by the grace of God, he is made free, "the Lord's freeman;" the domination of sinful habits over his

soul is broken, his slavery cancelled. Not one crooked rod only of the bundle is broken up and replaced by a better, as may sometimes be done, under strong conviction, and by a resolute effort, by the man himself, but all are. Not a few prudent maxims and practices are inculcated in the soul, by long and anxious watching and labor, as in training the young wisely, but enough to guide till death, and to enable the child of God to secure the priceless advantages, and unsearchable wealth, and immortal glory, of eternal life.

But, what we observe happening to us, when, under the influence of any powerful motive, we resolve to break off an old habit, and acquire a new one, happens to us also in religion, when, by the grace of God, we break off all our old habits of thought, and feeling, and scheming, besides many of our habits of external action, and acquire others based upon the Will of God, the principles of eternal right, and the desire to obtain everlasting happiness. Our old views and principles not only recur to our minds, as has been already shown, but we feel again, in a measure, the tendency to act upon them. That propensity to do, what we have done repeatedly before, which we call habit, makes itself felt. And in this lies the trial. Herein is the Temptation. To resist this, however slightly it may present itself, *some* effort of the will is necessary. The word Temptation means trial. In this way we all are Tempted, that is, are tried. To some the tendency to act as of old comes back with greater force, to some with less force. Some have more powerful, more decided, wills than others. Some are able to exert their wills more promptly than others. From all these causes it follows, that Temptation, of this kind, varies much with different persons, varies much in frequency, character, strength, duration, effect. Its cause,

however, is the same, and is, as we see, most clearly accounted for, most natural, most fully in accordance with ordinary Experience and Reason.

The Grace of God, however, by which the great change has been wrought in the Christian's heart, is always sufficient to prevent the Christian yielding. I do not mean that the Christian never does yield, never again gives way to the old habit soliciting him, never again sins, but he need not do so. This is manifest from the very fact that the Grace of God has already done so much for him, that it has, as it were, raised him from the dead, given him a new life, conquered all his old passions and desires, turned back the current of his life, and made it flow towards God instead of contrary to Him. And the Bible declares it. Paul, writing to the Corinthians, says,[1] "There hath no Temptation taken you but such as is common to man," and, "God is faithful, who will not suffer you to be Tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it."

There is, however, another class of Temptations frequently spoken of in the Bible. It is one of the marked doctrines of Holy Scripture that other spiritual beings exist besides men and God. We are taught that those other spirits also, like men, bear different characters, that some are good, and some evil. In this there is nothing unreasonable. Necessarily it is a subject we could not be cognisant of except by revelation. But it is a subject quite in accordance with other facts and phœnomena. Nor is there any difficulty in the declaration that they communicate with the spirit of man; that they endeavor to, and often succeed in their endeavors to, influence him. *We* communicate with

[1] 1 Cor., x, 13.

each other,—through the medium of the eye, and the ear, and the voice, it is true, but still it is only through those organs as media,—it is the spirit of man that communicates with the spirit of man,—and there is no difficulty in believing that spirits without eyes, and ears, and voices, may communicate with our spirits directly. We communicate with each other, and we influence each other. Some exert their influence for good, such, for instance, as faithful Ministers of the Gospel, like the angels of God, who, we are told, "are 'ministering' spirits, sent forth to 'minister' to those who shall be heirs of salvation." But, alas! how many exert their influence for evil! How many men there are, and women too, who set themselves deliberately to corrupt others, to seduce them from the paths of virtue and rectitude, to train them up in lying, fraud, and crime. There are human beings who rival in falsehood, selfishness, and malice, and in the craft that enables them to mislead to ruin their unhappy victims, the evil spirits we are taught by the Bible exist, and seduce mankind; and, seeing and knowing this to be true, we cannot plead that the doctrine of Holy Scripture is repugnant to our Reason, or inconsistent with our Experience.

Against the machinations, however, of these spiritual adversaries, and their evil suggestions, no less than against the solicitations of old habits we have once been bound by, the Grace of God is sufficient to preserve us. By the Grace of God I mean the Help of His Holy Spirit, freely bestowed, —"free gift" is the strict meaning of the word "grace." The Help of God's Holy Spirit must be sought by prayer, and faithfully used when granted, and then the Christian will ever find, with St. Paul, that it is "sufficient" for every need. No temptation need affright you, my brethren, no

difficulty alarm you, no obstacle distress you. If you seek, uninterruptedly, and believingly, the help of God, and if you diligently use the grace He gives, that is, if you refuse to yield, if you press on, if you contend with your enemy, determined to resist, you will certainly gain the victory. Unnumbered passages of Holy Scripture declare it, the Experience of Christians of all ages proves it, and Reason, too, asserts it.

"Blessed is the man that endureth Temptation, for when he is tried and approved," as the Greek word used in the original may be translated, "he shall receive the crown of life, which the Lord hath promised to them that love Him." We are not, however, to court Temptation, we are not wilfully to expose ourselves to it. The Lord Jesus taught us that we should pray to be kept as much as possible from it. "Lead us not into Temptation," is one of the few petitions of His most beautiful and most instructive prayer. "Watch and pray that ye enter not into Temptation," was one of His most solemn injunctions: not, "Watch and pray that ye *yield* not to Temptation when it assaults you;" that, of course, we must do, most earnestly; but, "Watch and pray that ye *enter not into* Temptation," that ye go not near it, that, in a journey surrounded by perils, beset with enemies, and through a country abounding in snares, ye keep the safest path, encounter the fewest dangers, expose yourselves as little as possible to adversaries. Who, engaged in a deadly conflict with powerful foes, would wish their number doubled? Who, having beaten off some, would deliberately go out of his way to be threatened and set upon by others? The Christian's life is a perpetual conflict, an arduous struggle, more difficult in that, as St. Paul says, "he wrestles not with flesh and blood," but with subtler and

more powerful foes, and, he must see to it, that he not only resist assault manfully, but that he walk wisely and circumspectly, neither challenging the enemy, nor exposing himself to his attacks.

But let not the representation of the Christian Life, as a scene of conflict with Temptation, dishearten you, my brethren. That temptations, manifold temptations, to return to our old ways, to give ourselves up to old pursuits, and to do numberless other things, which cannot now be enumerated, should assault us, we have seen is not only in accordance with the teaching of Holy Scripture, but also with that of Experience and Reason. So is it, looking at the same thing in another light, so is it in accordance with Experience and Reason, that the attainment of the blessings of salvation should cost us great labor, effort, and self-denial. In human life, everything, worth attaining, can only be won by the exercise of courage, toil, and patience, by enduring disappointments, surmounting difficulties, overcoming opposition. Nor can any man win an earthly prize, be it the scholar's wreath, the conqueror's palm, the merchant's wealth, without life-long self-denial, labor, devotion to the one great end. It would be strange indeed, if, while the minor advantages of this world require such toil, and zeal, and courage to achieve, that, which is the greatest blessing the mind of man can conceive, should cost the seeker for it no toil, no faith, no self-denial; if, while, to win an earthly prize, such effort, such conflict, is necessary, the pursuit of that, by the side of which the most exalted earthly honor, the most extended fame, the most boundless wealth, sink into absolute insignificance, should involve no difficulty, no trial, no arduous effort. It would be strange, it would be inconsistent with Experience and Reason. But it is not

thus. The Christian must labor, and strive, and pray; he must "fight the good fight of faith;" he must "press on to the mark." Resolve, my brethren, for yourselves, that you will do so. Do not give way to fear, do not shrink from toil. Those, whom we have just considered, seeking an earthly reward, struggle and toil "for a corruptible crown, but we an incorruptible," yea, an eternal one, "a crown of life," of resplendent glory, "reserved in heaven for" us, which God Himself, the Sovereign of the World, the Righteous Judge of all created beings, shall bestow before the assembled universe. Yea, and before that glorious consummation, our hearts shall be filled, if we faithfully tread this blessed path, and run the race, and fight out the battle, our hearts shall be filled, even in the midst of our trials, with such peace and joy, such love and happiness, as those who pursue earthly pleasures, and earthly objects, can never dream of, nay more, could never conceive, for "eye hath not seen, nor ear heard, nor heart conceived," the precious things God bestows upon those who love Him, even in this life. As the hymn says, and the heart of the faithful believer eagerly responds to its stirring words:—

"The Men of Grace have found
Glory begun below;
Celestial fruit, on earthly ground,
From Faith and Hope may grow.
Then let our songs abound,
And every tear be dry,
We're marching through Immanuel's land
To fairer worlds on high."

XVI.

THE DUTY OF PROCLAIMING THE GOSPEL TO ALL.

"*Go ye into All the World, and Preach the Gospel to Every Creature.*"—*Mark*, XVI, 15.

HAVING considered, in the preceding discourses, all the great fundamental doctrines of Religion, and having described the Nature and Character of the Christian Life, and dwelt upon the Temptations and Hindrances the converted believer experiences in his course, it would be natural to proceed to describe the Growth of the believer in Faith and Holiness, and to delineate the Features of that Image of God to which he becomes Conformed. This, however, I do not propose to undertake, nor would it be strictly within the terms of the task I set myself at the outset.

There is one marked characteristic, however, of every true believer, which I must not omit to lay before you, his obedience, namely, to the injunction of Christ recorded in my text:—"Go ye into All the World, and Preach the

Gospel to Every Creature." It is a marked feature in the saved Christian that he is anxious to spread abroad the knowledge of the truth; that he is extremely desirous to bring others to believe the Word of God, and to acknowledge the Lord Jesus as the Saviour of men; that he contributes liberally to sustain those who go forth, as teachers or preachers of the Word of God, among their own countrymen, or in foreign lands; that he promotes, to the utmost of his power, the establishment of schools and churches, and the increase and extension of the means of grace. This, I have said, is a marked feature of the earnestly believing Christian. And it is most natural that it should be so. It is most natural that, believing all mankind to have "sinned, and come short of the glory of God," believing that "sin, when it is finished," invariably "brings forth death," believing that God, in His infinite mercy, has devised a means of salvation, that Jesus Christ, His Son, "has tasted death for every man,"—it is most natural that, believing this, the Christian should be most anxious to bring to the knowledge of all this glorious work of God, this precious salvation.

Moreover, Joy in his own salvation, and Gratitude to God, conspire to strengthen this desire. It is natural to man, except when more than ordinarily depraved, to wish others to rejoice in his joy, to delight to tell to others the good news that has filled his own heart with delight. Gratitude, too, is not altogether alien to human breasts. Gratitude to God, and to the Lord Jesus, for what He has done for us, when the greatness of His Work is realised by us, naturally leads us to desire to make it known to others, that they too may praise Him, and that His Name, and His marvellous Work of Love, may be more widely honored.

When we turn, however, to the pages of Holy Scripture,

we see decisive reasons why the Christian should not only desire to spread abroad the knowledge of the truth, but why he should make it his great study and work to publish it, why he should devote all his energies to the task of making known the Gospel. In Holy Scripture we find the work distinctly given to him, the task fully laid upon him. In the words of my text the Lord Jesus gave a stringent injunction to all His followers :—"Go ye into All the World, and Preach the Gospel to Every Creature." It evidently was not intended for the eleven alone, nor even for the five hundred alone, to whom He appeared at one time before His Ascension into heaven. Nor could it be intended for men set apart entirely from worldly occupations, to follow exclusively ministerial pursuits, it could not be intended for such alone. The World is too vast, and the number of immortal creatures in it too overwhelming, for any one class of Christians, alone, to reach efficiently. Nor was it intended for that age alone, nor for any number of ages short of all, for the promise that accompanied it was coeval with the World's existence. "Go ye into All the World, and Preach the Gospel to Every Creature," "teaching them to observe all things, whatsoever I have commanded you: and, lo! I am with you alway, *even unto the End of the World.*"

This command of the Lord Jesus is given, or plainly referred to, by each one of the four Evangelists.[1] It is also given in the first chapter[2] of the Acts of the Apostles. And we find that the First Christians immediately acted upon it, and with marvellous energy and persistence. St. Luke says,[3] that the Lord told them they were to "begin at Jerusalem," and there, on the day of Pentecost, less than a fortnight

1 Matt., xxviii, 19, 20; Mark, xvi, 15; Luke, xxiv, 47, 49; John, xx, 21, &c.
2 Ver., 8. 3 Chap., xxiv, Ver., 47.

after the crucifixion of their Divine Master, they began to preach to the assembled Jews, and to those who had shouted, but a few days before, for the execution of Jesus, the Gospel of Salvation through His Blood, the Doctrine of Repentance, and Forgiveness of Sins. And they preached with wondrous success. Thousands were convinced of the truth, and added themselves to the disciples. Day after day they continued teaching, day after day the community of Christians grew. Shortly, however, the leading men of the nation took alarm. They feared that popular vengeance would be taken upon them for putting Christ to death. They charged the Apostles with stirring up the people, and intending "to bring the blood of Jesus upon them," and they resorted to measures of flogging and imprisonment, to make the Apostles desist. But they, "rejoicing that they were counted worthy to suffer shame for His Name," persevered the more. Meanwhile the number of their converts grew; the New Religion spread throughout Judæa; charitable institutions sprang up in connection with it; the regularly appointed proclaimers of its doctrines were multiplied; ministers of other grades were appointed; and new and bitter hostility was evoked. Those who had been the persistent enemies of the Saviour, because He denounced their selfishness, their hypocrisy, and their wickedness, arrayed themselves, with equal malignity, against His Apostles and followers. Stephen, a preacher "full of faith and of the Holy Ghost," they slew, and upon others they inflicted grievous injuries. Following an injunction left by the Saviour to His disciples, the Christians fled from their persecutors, and became scattered from Jerusalem and Judæa, which had been till then the head quarters of the Christian band. But the thought of concealing[6] their

religion, the thought of ceasing to publish the Gospel, seems never to have entered the mind of one member of the courageous host. Though it was persecution drove them forth, persecution for the Gospel's sake, they went everywhere proclaiming the self-same message of love to a fallen world; and so, both preachers, and centres of Christian communities, were multiplied, and, as years rolled on, Evangelists and Missionaries abounded, who, like Paul and Barnabas, Silas and Timothy, Luke and Apollos, visited every land, preaching among all nations "the unsearchable riches of Christ."

Now, if we do as we have previously done in these sermons, and, after having seen what the injunctions of Holy Scripture are upon the subject, and what those did, whose acts are there recorded as patterns for our instruction, if, having considered these things, we turn to Reason, and ask whether its conclusions accord with those at which we arrive from the study of the Written Word, what reply shall we have to make? We shall have to acknowledge that Reason, in every particular, confirms the account given us in Holy Scripture of our duty, and the examples left us by the saints of old.

In considering the Character of God, we saw that Truth, Justice, and Goodness, are His cardinal Attributes, those great moral features, under which all His other Moral Attributes can be ranged. Like God in these particulars was Man created. From this, His image, Man fell. To this he must be restored; and, by the Atonement He has made for him, and by the gift of the Holy Spirit He has obtained for him, the Lord Jesus raises him again to this state of moral beauty, to this height of moral grandeur. This we have seen in previous sermons. Truth, Justice, and

Goodness, are the lineaments of "perfect manhood in Christ Jesus," of that "full stature," to which we must all attain, ere we can be indeed "meet for the inheritance of the saints in light."

Now, how do these attributes of the Christian, restored, in part at least, to the divine image of his heavenly Father, how do these features of his character, bear upon the Proclamation by him to others of the Gospel of Salvation? The answer, surely, is very simple. He has been taught that Truth is real, that it is not a mere speculation, a mere fancy, an ever-changing Proteus, but a reality; that God is Truth; and he has learned to know the Truth; to love the Truth; to desire the Truth; to cling to the Truth. And not only has he learned to do this, but he has learned likewise to hate the contrary of Truth, Falsehood; he has learned to abhor it; to feel an invincible repugnance to it, an insuperable enmity. But he sees, in the world around him, Falsehood abounding; he sees it often exalted, riding in triumph. He sees it tyrant over innumerable souls, poisoning them, ruining them, destroying them utterly. The Proclamation of the Truth, the Gospel of God and Christ, is the antidote, the remedy, the means of salvation to the perishing, the means of resisting, and overthrowing, the dominion of Falsehood. He cannot but engage in it therefore; he cannotbut throw himself heartily into the work; in proportion to his own conformity to this feature of God's image, will be his zeal, and his exertions, to secure its reception, and its triumphant progress, everywhere.

And his participation in the divine attribute of Justice, too, will lead him powerfully in the same direction. The Lord Jesus died for all men. All men have fallen, but for all an atonement has been made. The door of reconciliation is open to all. God remains Just, and yet will be the

Justifier of all who believe in Christ. Here is a precious boon, prepared for every human being! Here is a priceless birthright, for every immortal soul that tabernacles, or shall ever tabernacle, in human flesh! To give the knowledge of it to those concerned,—that is, to every man, woman, and child, on this earth,—has been confided to those who first received it themselves, and to those, in all ages, who, through the faithfulness of those preceding them, should become in turn partakers of it. By the faithfulness of others the Christian has been himself put in possession of that priceless knowledge, which has led him to the cross, and brought salvation to him, and can he, by any possibility, withhold it from others; can he be *just*, if he do not his utmost to make known, to all his brethren, the blessings, and privileges, obtained for them by Christ, if he do not his utmost to convince them of their reality.

And Goodness too, or Love, in which he must ever labor to imitate, to his fullest capacity, his Divine Master,—if truth and justice availed nothing, Goodness would lead him to desire to spend, and be spent, in publishing to a perishing world the glad news of the Saviour's Love. It is certainly needless to stay long to demonstrate this. Who in this church requires proof, who, I would fain ask, in this our beloved country, requires proof, that Christian Love should prompt every man to risk, even his own life, to save the lives, the temporal lives, of his fellow-men? Who needs it to be proved by argument, when the devouring element is wrapping some lofty house in flames, and the terrified inmates are seen at the windows, or are known to be suffocating in their beds, who needs it to be proved that Love to their fellows bids brave men enter the burning dwelling, and snatch the helpless ones from the flames, or strive, by ladders

or other means, to save them from places unapproachable in other ways? Who needs it to be proved, when the laboring ship is struck by the sea, and driven upon the rocks, when the angry surge threatens momentarily to sweep into eternity the exhausted crew and the panic stricken passengers, when billow after billow washes over the deck, who needs it to be proved that the lifeboat should be launched, and that the powerful arms of those more blest should be exerted to their utmost to rescue their fellows from the jaws of death? No one, I am persuaded. But there are still more dreadful calamities. There is a worse than temporal death. There are fiercer flames than any material ones seen on earth. There is a more awful abyss than the ocean. Can we believe that those who know this, that those who heartily and sincerely believe it, who know, too, that there is deliverance from those flames, and rescue from that abyss, who have even *been delivered themselves*, who have been snatched from the very gate of destruction themselves, can we believe that they will be indifferent to the fate of their fellows, that they will withhold from them their help, that they will even withhold from them knowledge of the possibility of rescue. No, it is inconceivable. It would be utterly inconceivable, even though the Christian were not "renewed" in Goodness "after the image of Him that created him." As it is, it is certain that, so far from withholding the knowledge of salvation from his fellow-men, so far from being indifferent to their future, his heart will ever be most deeply moved by the frequent and earnest contemplation of their condition; and he will be most anxious to do, and most unwearied in doing, all that he possibly can to spread abroad, through his own, and every, land, the knowledge of his Redeemer.

Without entering into the history of Missions, either home or foreign, or dwelling upon the manifold ways in which each individual Christian may, and very often, blessed be God! does, labor to promote, in his own circle and his own neighborhood, the knowledge of true religion, I may remark, what will hardly be disputed by any one, that the efforts of professing Christians to proclaim Christ to others have ever been in proportion to the depth, and prevalence, of vital religion in themselves. We have to praise God that, in this present age, great advances have been made in each direction by His Church. While there is much mock religion, there is, praised be His Name! very much true religion. While there are some efforts made, which we cannot hope will lead perishing men to the Saviour, there are others, in every country, and among every class in our own country, which are being largely owned and blessed from above. And these efforts, we cannot doubt, will, as year after year passes, be greatly increased, and multiplied, and intensified, until, at length, the promise will be fulfilled, and it shall be no longer necessary to "teach, every man his neighbor, and every man his brother, saying, 'Know the Lord,' for all shall Know Him," and acknowledge Him, "from the least unto the greatest."[1]

1 Jer., xxxi, 34; Heb., viii, 11.

XVII.

THE DUTY OF ALL TO RECEIVE THE GOSPEL WHEN PROCLAIMED.

"*He that Believeth . . . shall be Saved.*"—*Mark*, xvi, 16.

IT is with much thankfulness to Almighty God, who has privileged me to lay before you a connected view of the great and important Doctrines of His Holy Word, that I, this evening, draw this series of discourses to a conclusion. I will not now recapitulate the great truths we have considered together, for, were I to attempt to do so, I should consume the whole of the time at our disposal, but I will proceed at once to make a few final remarks.

I wish particularly to press upon your attention the necessity of seriously pondering these great truths of our religion, of studying them with all earnestness, and then acting upon them continually and fully. There are four courses, which may be said, but not, as we shall see, with strict accuracy, to be open to mankind, with regard to

religious truth. One or other of them each individual must plainly follow. They are:—first, neither to believe the truth, nor to act in accordance with it; secondly, not to believe the truth, but, unconsciously as it were, to act in accordance with it; thirdly, to believe the truth, but not to act in accordance with it; and, lastly, both to believe, and to act accordingly. Let us now briefly examine each of these courses, and the possibility of following it, and the result of so doing.

With regard to the first, it is only necessary to refer to what has been already said respecting Man's Fallen State and its Inevitable Consequences. I am aware, however, that many shelter their unbelief, or misbelief, under a presumed inability on the part of Man to arrive at certain knowledge, and such persons often argue as though all creeds were equal. In answer to such, I would take this opportunity of remarking that, if a man does not believe the great Doctrines of Christianity, those it has been our privilege to consider together, he believes nothing. There is no other system of religious belief having any claims whatsoever to reality or credence. I do not mean that no others are professed. Numberless other forms of belief are, and have been, professed by millions, and fought for, and against, in bloody wars. But there is no other system of belief that affords to the doubting, questioning, mind a firm foundation to build upon, a rock to stand upon. Neither the sceptics of past days, nor of these present days, have offered any real substitute. Their speculations are as varied, and as numerous, as themselves, and altogether shadowy and unsubstantial. But if religious truth were of this nature, if, that is, it were true that religious truth could not be found, or, when accidentally found, could not be ascertained, and placed

beyond doubt, such a circumstance would be altogether contrary to what we see and experience around us, altogether contrary to the ordinances of the universe in all other things. For, in all things, we find that the universe is governed by fixed, unchangeable, laws, which it is the privilege of Man, the exceedingly great and glorious privilege of Man, to be able to detect, and fathom, and foresee the operation of, to an extent, small indeed, without doubt, in comparison with the vastness and intricacy of their action, but marvellous, if we consider man's bodily littleness, weakness, and short-lived residence in the flesh. And all these laws, all the insight into them gained by Man, admit of being made perfectly clear to other men, admit of being demonstrated, of being put beyond the possibility of question. There is no *guess work* in real science; there is no conjecture, except indeed with regard to fields not hitherto, or altogether, explored. Those regions that have been fully investigated have been, as it were, surveyed, mapped out, recorded, and with regard to them we may feel the most certain confidence. These are the works of God in the Physical world; if then, in the Moral world, we were not able to arrive at truth, or if, perchance one stumbled upon it, he were unable to prove it beyond the power of denial to others, there would be dissimilarity, there would be contrariety, between the Physical and the Moral government of God.

And, besides this want of analogy, this most improbable contrariety, the absence of all certain knowledge of religious truth, and of the power to acquire it, would be utterly fatal to the peace and harmony of Man's heart and soul, and would altogether incapacitate him for the discharge of his duty, the achievement of his life work on earth. I am sure

I need not stay long to prove this. The History of Man, in all ages, shows that the less of the truth of God possessed by a nation, and shared among its inhabitants, the more degraded, brutal, and savage, that nation ever is, the more restless and disquieted are its individual members, and the more nearly assimilated to "the beasts that perish." But this is not what Man was intended for. He was evidently intended to be calm and noble. To be lord of earth and all its treasures, and to manifest throughout the whole of his life the image of God.

It is evident, therefore, that there is religious truth, and that Man is intended to act according to it. There are some who say it is possible to follow the *second* course I mentioned a few minutes ago, namely, not to believe that truth, and yet to act it out.

This, however, I need hardly say is not really possible. If there is religious truth, it is that which I have set before you in these sermons, for, as we have seen, there is nothing else, claiming the appellation, which can stand in competition with it for a moment, and that which I have expounded in these discourses distinctly affirms, that the Grace of God is necessary to renew the heart of man, and restore him to the image of God in which he was created, that he is naturally neither true, just, nor good, that he is, however, blind naturally, and knows this not, that only the Grace of God can open his eyes, and enable him to become again God's child, that Grace is obtained by Faith and Prayer, the exercise of which implies an intelligent knowledge, and firm belief, of the truths revealed in God's Holy Word. Hence, to act in accordance with religious truth, though not yielding assent,—real, living, assent,—to that truth, is impossible, and many will find it so, who now delude them-

selves, alas! with the notion that it matters little what they believe if they act aright. To act aright, without believing aright, is absolutely impossible. I need not say that by "acting aright," in this declaration, I mean not isolated deeds, or merely the behavior of man to man in the affairs of this life, but the whole tenor of a holy life. True religion consists neither in the use of set modes of speech, nor in the performance of outward ceremonies. It is neither cant nor ritual. But it is the new creation of the soul in righteousness and true holiness, its restoration to the image of the Divine.

I come now to the *third* course mentioned, believing the truth, but not acting in accordance with it. This, too, is really impossible, on earth, or very nearly so. Doubtless, those who will not be persuaded now will believe hereafter, when it will be no longer possible to believe "to the saving of the soul." But now few, I think, can be said to believe, who do not also act. But very many profess to believe, who do not act upon the truth. Very many think themselves willing, nay anxious, to believe, who do not act upon it. Very many delude themselves into the notion that they do believe, who nevertheless do not seek God, and serve Him. These persons do not really believe, they are not really anxious. Probably some of this class, very many of this class, are listening to me now. My brethren, let me entreat you to wake up from your delusion, to give yourselves heartily to the study of the truth, and to the service of God. Really to believe God's truth, and yet not walk in the paths of light, would be a horrible condition to be in. A man in this state would certainly have hell in his breast. In that terrible place, "where hope never cometh," such is doubtless the condition of many, perhaps of all. But it is

not the condition of many here on earth. The delusion with professors is that they believe, when they do not. Real Belief draws after it, I may justly say inevitably and irresistibly, Repentance, Appropriating Faith, Devoted Love, Continual and Happy Service. This is the *fourth* of the courses I enumerated, believing religious truth, and acting in accordance with it. This alone, my dear brethren, can afford you happiness, and this can afford you the highest happiness, the purest joys, the most lasting pleasures. This I would urge upon you, with all the earnestness I can command. To persuade you of the truths of our religion, to make clear, and to convince you of, the great, immutable, verities of eternity, past and future, I have composed this series of discourses, and delivered them from Sabbath to Sabbath from this pulpit. I am sensible of the weakness and imperfection, with which I have done so, but if they lead you to think more of these things, to study them in the Word of God, to ponder upon them, to obtain a vivid apprehension of them, to enter into them, or rather to afford *them* an entrance into your inmost mind and heart, so that they become, as it were, part and parcel of your very nature, so that you "live upon" them, as the Lord Jesus told Satan in the Temptation, man ought to do, so that you feel the Presence of God, so that you recognise hourly His Truth, His Justice, and His Goodness, so that you see the depravity of man, of universal man, and yet discern the lineaments of the glorious pattern after which he was made, so that you are penetrated with the sense of the immutable operation of God's laws, the inevitable connection between sin and sorrow, and stand, as it were, with head uncovered, in the presence of the Majesty of Law and Power, and feel that the objections of puny men, on whose faces the veil

still rests, are weaker than the blows of an infant's arm upon the massy walls of an impregnable fortress, so that the picture of the Saviour's life rises up before you, and His unutterable Love, and His noble Heroism thrill your breast, so that you appropriate His Work to yourselves, and feel powerfully that it was for you He lived, and taught, and died, that His eyes are even now fastened upon you, that He says to you, individually, and personally, "Son," or, "Daughter, give me thy heart," and if your heart responds with a thrill to this appeal, and the Saviour's love seems to enter, and fill, and lift up, and strengthen, and rejoice, your soul,—then, my dear brethren, I shall not have directed your attention to these great and glorious truths in vain, however imperfectly and unworthily I may have done so. I shall not have done so in vain, and I shall be most amply and happily rewarded.

Before concluding I may take notice of the objection many make to the doctrine of the Duty of Belief. I have not spoken of it in those terms myself, but it certainly may be so spoken of. It may be so spoken of, just as we may speak of the Duty of Knowledge. Real Belief of Religious Truth is one and the same thing with Knowledge of Truth. The two words are used in the same sense in Holy Scripture. In my text our Saviour declares that "He that Believeth shall be Saved." In His prayer to the Father He said, "This is Life Eternal, that they might Know Thee, the only true God, and Jesus Christ, whom Thou hast sent."[1] We know how, in this present life, the want of Knowledge continually brings the most grievous calamities upon vast numbers of our fellow-men. Hosea said, of old, "my people are destroyed for

[1] John, xvii, 3.

lack of Knowledge,"[1] and the same great cause of ruin is potent still. If a dreadful disease rage, for which there is only one remedy, all who are ignorant of that remedy must die. It would be idle to argue that they ought, either to know the remedy instinctively, or else not to die if they do not use it. In matters affecting the affairs of this world, we should see at once, and denounce forcibly, the folly of those who so contended. So should we denounce the folly of those who argue, in a similar way, respecting holiness and heaven. "All have sinned, and come short of the glory of God." "There is One Only Name given among men, whereby we can be saved." It behoves all, who hear of that fearful fall, and that precious remedy, to seek full knowledge of the means of escape without delay; it behoves all, who have that priceless knowledge, to spread abroad the glad news to others, throughout the length and breadth of every land. That which is true it is the duty of all to believe, it is the duty of all to publish.

Finally, my dear brethren, let me exhort every one of you to give your heart, wholly and unreservedly, to God your Saviour. Do so NOW! Why should *one* of you be lost eternally? Why should *one* of you continue another day in sin? Why should *one* of you *refuse* to believe, *refuse* to act upon the truth? If you refuse, if you do procrastinate, you will be lost. What a dreadful thought it is that any now listening to the message of the Saviour's love, to His promise, "He that believeth *shall be saved*," that any, now in the full enjoyment of life and health, and hoping, and purposing,—as I doubt not every one of you, who is not already "the Lord's freeman," does hope and purpose, to leave off the service of sin, and to embrace the offers of salvation,

[1] 1 Chap., iv, Ver., 6.

"some day,"—what a dreadful thought it is that there are such here who will be lost, who will sink down into that awful place, not prepared for them, "where there will be weeping, and wailing, and gnashing of teeth, for ever." "I say, "not prepared for them." That dreadful place was not prepared for any here. Heaven was prepared for each of you. But you have forfeited it. Yet you may recover it. Jesus, the Lover of your Soul, the First of Men, the Noblest Hero the world has seen, "bore your sins," "carried your sorrows," suffered even death, the excruciating agonies of Calvary, and paid the awful penalty of God's offended law, for you, and re-opened Heaven's gate that you might enter in. O, then, yield to His love, turn your face heavenwards, give God your heart, "believe," and "be saved."

ADDENDA.

ON ETERNAL DEATH.

IT is not to be wondered at that many persons are anxious to diminish the terrors of Eternal Death, that awful Consequence of Man's Fallen State. Besides those causes, which, having their rise in our sinful nature, are necessarily potent with all to this end, many recoil, through naturally tender feelings, from the reception of a truth so stern and dreadful.

In consequence, many have been the disputes regarding the signification of the word "eternal," some writers maintaining that it does not necessarily signify "endless," others affirming that it can have no other meaning, while a third party have endeavored to fix upon it a signification independent altogether of the idea of duration. At least, such appears to be the intention of authors of the school referred to, although their writings are frequently so mystical that it is difficult to grasp, even with the utmost effort, any distinct, substantial, thought.

For his own part, the present writer can most truly say, that no one would be more glad than himself, could a termination to the duration of Future Misery be conclusively proved. He repudiates altogether, for himself, and for others, who receive the Whole Bible as the Inspired and Infallible Word of God, the charge of rejoicing in gloomy and dreadful doctrines, or of looking with composure upon the awful prospect before those who continue impenitent and unbelieving, and who "die," to quote the words of the Redeemer, "in their sins."[1] As shown in the body of this work, the true Christian is restored to the image of his Maker, and is filled with the Spirit of his Redeemer, whose grief for man's dreadful state, and for its awful consequences, was so great that He came from heaven, and Himself bore his sins, and carried his sorrows, that he might be saved from his otherwise inevitable woe. How is it possible for him, then, to take pleasure in the contemplation of the Misery of the Impenitent? How is it possible for him to feel other than the keenest grief, increased beyond measure by the knowledge that salvation has been procured, at an infinite cost, for all who will accept it, by One who to himself is dearer than tongue can tell? How could he do other than rejoice inexpressibly, could it indeed be proved that all "his brethren according to the flesh" would eventually be saved?

Such a conclusion, however, is not deducible from Holy Scripture: nor can it be drawn from Reason either.

Of herself Reason knows nothing whatsoever regarding the subject of Human Misery. Of herself she would not have found a termination in the case of any person. She never did. Such a thing is nowhere found throughout the

[1] John, viii, 21.

history of all ancient heathen religions, throughout the whole range of modern systems. The Bible, however, tells of a termination in the case of many, in the case of *all who will here on earth*, leading us, at the same time, to conclude that, in the case of those *who will not in this life*, the opportunity of deliverance will not be again presented. To this, as said at page 55, Reason has no argument to oppose.

The argument often attributed to Reason is, that such duration of Misery as we are discussing is inconsistent with God's Attribute of Goodness.

This, however, is really saying no more than this, that one part of the Bible seems inconsistent with another part. For all we know of God's Goodness, Lovingkindness, and Mercy, as manifested in Man's Salvation, which, it must be borne in mind, the whole discussion pre-supposes, is derived from the Revelation He has made to us by His Son Jesus Christ, as recorded in Holy Scripture. In saying, therefore, that Eternal Death is inconsistent with His Character of Mercy, we both appeal exclusively to what God has revealed to us, and, at the same time, presume to reject a portion of His declarations, on the strength of the way in which we apprehend another portion. So far from being in accordance with Reason, such a plan of proceeding as this is in the highest degree Unreasonable. And its folly will appear in a stronger light when we look around us in this present world, and consider how many stern and grievous facts there are, which, if they had not been rendered familiar to us by Experience, would also seem to be, by parity of argument, totally inconsistent with God's Attribute of Goodness. If we consider, for instance, War, which, with all its horrible accompaniments, has desolated the earth, tortured mankind, and been productive of inexpressible misery to millions, in all ages; if we consider

Slavery, which, also, accursed institution as it is, has never yet ceased from amongst men; if we consider the Ages of Ignorance which have passed, and the dense gloom which still shrouds in its dismal folds the greater part of the human race; if we consider the grievous affliction of Madness, the Prolonged Anguish of body many of our fellow-men and women ofttimes endure, the fearful havoc Pestilence often makes, the inconceivable terrors of Famine, as experienced in India, and other countries; yea, even Death itself, which, in one form or another, is the lot of every human being; might not the inconsiderate argue that all these stern realities are totally at variance with God's Attributes of Goodness and Mercy? Assuredly such an argument would be as weighty as that which we are now considering. Were it not for sad experience of their existence, extent, and dreadful character, we should decide *a priori* against all these painful facts. And so we should also against numberless other truths in the world around us, natural and moral, which, but for our experience of their reality, we should conclude were inconsistent with themselves, or with conclusions we had previously arrived at.

But to return to Holy Scripture. If the most favorable interpretations possible be given to the words translated "eternal," "everlasting," "for ever and ever," wheresoever they occur, the utmost that will be gained will be the conclusion that the Bible has perhaps left the question of ultimate duration uncertain. Meanwhile there are other things, of vast importance in a discussion of this question, which the Bible teaches most unmistakeably. One is, that, whatever be its duration, the future of the wicked is inconceivably dreadful. I need not quote passages illustrative of its teaching on this point here, as I have done so already

in the body of the work, and as no one, who, even cursorily, reads the Bible, can possibly deny it. Another is, that there can be no Happiness without a Change of Heart, a Renewal of Nature. This Reason, too, as we have seen already, emphatically attests. We are taught, moreover, that this life is the season for the accomplishment of this great work. We have nowhere the slightest hint that it can possibly be achieved in any future state. We have, consequently, nowhere the slightest hint that the Misery, which is the inseparable result of Sin, can terminate hereafter. God forbid that any should say that either Renewal of Nature, or Termination of Misery, is "impossible" hereafter. Known unto God alone are the possibilities of all things. Had we not known God's method of Salvation here, we should, doubtless, have said both Holiness and Happiness were impossible to man on earth, and, knowing God's method here, knowing the Infinite Ransom paid, and the Almighty Power put forth, we cannot say that they "cannot" avail hereafter. But all knowledge regarding such a subject must be the result of Revelation. Of ourselves we can conclude nothing. And Revelation, as we have seen, if it has not affirmed of Man's Future State positive Changelessness, has certainly not affirmed the contrary.

ON KNOWLEDGE, FAITH, OPINION.

IN page 98 something has been said of the improper use of the word Belief, which prevails extensively. A few words more may not be out of place. There are three distinct terms, appropriated to three distinct kinds of apprehension of external things by the mind of man. They are Knowledge, Belief or Faith, and Opinion. The first deals rightly with subjects which come under the cognisance of our bodily senses, and of which the mind is able, by their help, to make itself certain. The second deals with subjects which come, in like manner, under the investigation of the Reason,—by Reason something more being meant than mere Understanding,—and of which, also, the mind is able to assure itself. The third has reference to probabilities only. The word Opinion is not rightly used of anything of which the mind is certain. We do not "think" that the sky is blue, that the air has weight, that lying is dishonorable, that God is Good. We "know" the physical facts, we "believe," that is, we "know morally," the moral truths. Faith, or Belief, is Moral Knowledge, and should never be used in a lower sense. Imperfect as man is, he will sometimes, it is true, think he "knows," when he is mistaken, think he apprehends physical truth, think he apprehends moral or spiritual truth, when that which, in each case, he apprehends is not truth. This is inseparable from human infirmity, and, as such, must be deplored. It does not, however, in any way, affect the question of the, consciously, correct appropriation of the terms employed.

INDEX.

INDEX.

ACQUAINTANCE with Character of God, importance of, 23.
Acting upon the Truth, without Believing the Truth, really impossible, 177.
Addison, 106.
Admission to God's Presence, obtained for man by Christ, 86, 88.
Alfred, 106.
America, recent war in, '60; regard and affection manifested for soldiers in, 74; altering fast, 107.
Amnesties, conditions of, require faith on the part of those who accept them, 106.
Appropriation of the Truth to ourselves, implied in Faith, 115; produces striking effects, 117.
Aspect of external things changed by Love, 121.
Assent, often improperly designated Belief, 98.
Attainment, of any good thing, laborious and difficult, 163; of salvation, in these respects accordant with Reason and Experience, 163.
Attributes, of God, enumerated, 63; of Man, 63.

BEAUTY, a Characteristic of the Works of God, 19.
Belief, Real, one and the same thing with Faith, 97, 98; objects of, 103; Moral Knowledge, 190.
Believing on Christ, 97.
Believing the Truth, without Acting in accordance with it, really impossible, 178.
Bible, first verse of, a most appropriate commencement of a Revelation of God to Man, 18; a permanent manifestation of God to Man, 24.
Blessings obtained for man by Christ, enumerated, 86; bestowed through the operation of the Holy Spirit, 128; those promised in answer to Prayer, spiritual, 142; temporal, God to be trusted for, 143.
Burleigh, 106.

CAUSES and Effects, ceaseless succession of, 64.
Ceaseless succession of the Works of God, 19; of Causes and Effects, 64; of Generations of men, 104, 106.
Changelessness, if not affirmed in the Bible of Man's Future State, the contrary not, 189.
Character of God can only be known to man by revelation, 24.
Charlemagne, 106.
Children of God, Restoration to the privileges of, obtained for man by Christ, 86, 87.
Christian in the Pilgrim's Progress, 116.

Christianity, if not true, no other religious system true, 175.
Christmas, celebration of, 82.
Coming to God, 144.
Communication, between men and men, 161; between other spiritual beings and men, 161.
Comprehension, perfect, of all things, not possible to man, 127.
Conceptions of man, in his natural state, conceptions of evil, 17.
Conformity to God's Image, obtained for man by Christ, 86, 88.
Confusion, between things which are subjects of Prayer, and things which are not, 141.
Consequences, eternal, of sin awful, 57.
Controversies regarding words, 123.
Conversion, Jeremy Taylor's use of the term, 86; Scriptural metaphors used to illustrate, 119; entirely in accordance with Reason, 120; striking instances of, numerous, 121; directions for those seeking, 123; necessity of, reiterated by Christ, 133; state of Christian before and after, compared, 157.
Convictions of renewed man, living principles, 148.
Creed, common acceptation of the word, 98; use of, 145.
Crimes and Vices, prevalent throughout the world, 44.

DEAD, Death, Die, used in Scripture of the spirit of man in its fallen state, 129.
Death, does not dissolve the connection between Sin and Misery, 55; appropriateness of the term for penalty of Sin, 58; does not imply annihilation, 129; might be adduced by inconsiderate as inconsistent with God's Attribute of Mercy, 188.
Deeds, Thoughts, and Words, 151; Scriptural precepts regarding, 150.
Degradation of Sin, power to be raised from, obtained for man by Christ, 86, 87.
Degrees of Sin, 49; vanish in comparison with Perfection of God, 49.
Delirium tremens a penalty for violated laws, 28.
Deliverance from the sway of evil passions, obtained for man by Christ, 86, 87.
Dependance of mankind on God, 22.
Difficulties, not seen by Christian at outset of his course, 157; arise as time advances, 157; should not dishearten, 163; always in the way of the attainment of any good thing, 163.
Dishonesty, penalties of, 54.
Divinity of Jesus Christ, 67, 69.
Doctrines, treated of, shown to be Scriptural, 7; shown to be in accordance with Reason, 8.
Dogma, alone, out of place in Religion, as in Science, 6.
Doubts and questionings, experience of, common, 6.
Drawing near to God, 144.
Drinking, penalties of intemperance in, 54; prevalence of vice of, 54; eating and, how regarded by the Apostle Paul, 150.
Duty of Belief, 180; of Knowledge, 180.

EARLY Christians, greatness of love of, to the Lord Jesus, 80; zeal and activity of, in proclaiming the Gospel, 80, 168; persecution of, 168.
Earthly Happiness, pursuit of, 93; compared with Eternal Bliss, 93.
Earthly things unreal, spiritual things real, 109.
Eating and Drinking, how regarded by the Apostle Paul, 150.
England, fast changing, 107.
Enquiry, a characteristic of the present age, 5.

Enthusiasm, accompanies Renewal of Heart, 155; diminishes as time advances, 156.
Eternal, disputes regarding the signification of, 185.
Eternal Death, anxiety of many to diminish the terrors of, 185; objection, that its duration is inconsistent with God's Attribute of Mercy, answered, 187; distinctly taught in Bible to be inconceivably dreadful, 188.
Eternity, present now, 110.
Ether, 34.
Excellence, Moral, God Himself only standard of, 24.
Existence, of a cause inferred when an effect is seen, 132; of God, and Duty and Advantage of seeking Him, first great truths to be learned by man, 14; of the Holy Spirit, shown by His Work in the heart of man, 133.
Expiation of man's sin, by man himself, impossible, 64; by any created being, for him, impossible, 65; could only be achieved by God Himself, 67; accomplished by the Lord Jesus, 67; objection, that it is inconsistent with God's Attribute of Mercy, answered, 70.

FAITH, the means of laying hold of salvation, 96; nature of, 97; one and the same thing with Real Belief, 97, 98; definition of, in the Epistle to the Hebrews, 98; doctrine of, in strict accordance with Reason, 99; necessary when vanquished rebels avail themselves of an amnesty, 100; objection, made to the necessity of, answered, 101; manifested in our daily life, in operations of nature, 102; in stability of laws, 102; in strength and continuance of human motives, passions, prejudices, 102; in a physician, 103; implies appropriation of the Truth to ourselves, 115; a test of possession of, 117; not to be confounded with its effects, 130; absolutely essential to Effective Prayer, 139; distinguished from Knowledge and Opinion, 190; Moral Knowledge, 190.
Fallen state of man, importance of knowledge of truth respecting, 61; could only be known by Revelation, 156.
Falsehood, hated by God, 25; prevalence of, in the world, 46.
Famine, 188.
Far off feeling of some with regard to religious truths, 135.
First great truths to be learned, 14.
Florence Nightingale, heroism of, 76.
Forgiveness of sinner by God, real and free, 70.
Formalism in Prayer, danger of falling into, 138.
Four courses with regard to Religious Truth, 175.
France, 107; regard and affection manifested for soldiers in, 74.
Future State of Man, can be known by Revelation only, 189; if Changelessness not affirmed of, in Bible, the contrary is not, 189.

GENERATIONS of men, ceaseless succession of, 104, 106; rapidity with which they severally pass away, 106; all still, however, alive, 108.
Gloomy doctrines, not rejoiced in by believers in the Bible, 186.
God, Sole, 14; Jealous, 15; Personal, 16; Eternal, 17; the Maker, Deviser, Sustainer, and Absolute Owner and Governor of all material things, 17; continual presence of, evidenced by His works around us, 18; characteristics of works of, 18, 19; should be recognised in His works, 21; complete dependance of mankind upon, 22; acquaint-

ance with Character of, most important, 23; Truth and Truthfulness of, 26; Justice of, 27; Goodness of, 28; to be glorified in every condition of life, 150.
Goodness, an Attribute of God, 28; engages the renewed believer in the work of proclaiming the Gospel, 171.
Gospel, the, 69; proclamation of, anxiety for, a marked feature of saved Christian, 165.
Grace, signification of, 161; sufficient in Temptation, 160, 161.
Guess work, absent from real science, 176.

HABIT, one of the remarkable phænomena of man's nature, 158.
Happiness, source and nature of, eagerly canvassed in all ages, 51; teaching of the Bible respecting source and nature of, 52; supreme, enjoyment of, obtained for man by Christ, 86, 89; without renewal of nature taught in Bible to be impossible, 189.
Heathen, views of, regarding deities, 56.
Heaven, our home, 109.
Hell, not prepared for men, 182.
Henry Martyn, heroism of, 75.
Heroes, distinctive character of, 74.
Heroism, nature of, 74.
History, study of, impressions caused by, 104.
Holiness, at man's creation a feature of his Likeness to God, 39; to be perfect, must be continuous, 65; impossible to unrenewed man, 153.
Holy Spirit, Scriptural teaching respecting Existence of, 125; visible effects of, on man, 128; gives life to the soul, 129; presence and agency of, manifested in the conversion of sinners, 130; work of, 130.
Hostility of God to the crimes and vices of the world, 45; between God and sin, irreconcileable, 57.
Human body, striking illustration of characteristics of the works of God, 20; striking exemplification of the goodness of God, 29.
Human form, assumed by God whenever he manifested Himself to men, 88.
Human nature, identity of, in all ages, 105.

IDEAL, not real, character, instanced by those who deny that all men are fallen, 48.
Idolatry, practised at this day by the majority of mankind, 15; of heathen, lightly regarded by many amongst ourselves, 15; has no affinity with the worship of God, 15; is an abomination to God, 15.
Idols, and imaginary deities, do not represent God, 16; frequently called devils in Holy Scripture, 17.
Ignorance, sinful, or the result of of sin, 53; of God's Physical Laws entails Pain, 53; of God's Moral Laws entails Misery, 53; not held as an excuse, when might have been avoided, 113; ages of, 188; extent of, now, 188.
Immortality, an Attribute of Man, a feature of his Likeness to God, 38.
Inaccurate speaking, evils of, 99.
Incompatibility of temper, 61.
India, amnesty to rebels in, 100.
Inexplicable things, meet us everywhere, 42.
Inferior being unable to comprehend a superior being, 23.
Inflexibility of operation of God's Laws, 52; illustrated by earthly machinery, 52.
Injustice, prevalence of, in the world, 47.
Instinct of animals, 36.
Intemperance in Drinking, extent of, 54; penalties of, 28, 34.

Investigation of the truth, incumbent on all, 113.
Irreclaimable, 61.
Italy, 107.

JAMAICA massacres, 60.
Jeremy Taylor's use of the word Conversion, 86.
Jesus Christ, the greatest hero the world ever saw, 76; love borne to, greater than that ever borne to any other, 76; greatness of the self-sacrifice of, 77; completeness of self-sacrifice of, 78; study of records of life of, deeply affecting, 78; effect of study of character of, 79; greatness of love of Early Christians to, 80; love of, 81; blessings obtained for man by, 86.
John Howard, heroism of, 75.
Joshua's miracle, 142.
Joy, accompanies renewal of heart, 155; diminishes as time advances, 156.
Justice, an Attribute of God, 27; of God, implies inflexible operation of His Moral Laws, 27; engages renewed Christian in work of proclaiming the Gospel, 171.

KNOWLEDGE, certain, of Religious Truth, possible to man, 176; duty of, 180; equivalent to Real Belief, 180; want of, cause of innumerable calamities, 180; distinguished from Faith and Opinion, 190; Moral, Faith, 190.

LAWS, of nature, the visible operation of God's will, 23; moral, inflexible operation of, implied in Justice of God, 27; penalties for violated, 28; ignorance of physical, entails Pain, 53; ignorance of moral, entails Misery, 53; of nature, complete submission to, taught in Bible, 141.
Laying hold of salvation, 96.
Leopold, 106.
Life and Death, Scriptural use of the terms, 129.
Life on earth, uncertainty of, 107; shortness of, 107; prelude to endless future, 108; a school, 110; an apprenticeship, 110; compared in Bible to a journey, to a race, to a contest, 146; season for accomplishment of renewal of heart, 189.
Likeness to God, Man's, soul, a feature of, 34; understanding, a feature of, 35; will, a feature of, 36; reason, a feature of, 37; immortality, a feature of, 38; holiness a feature of, at creation, 39; man fallen from moral lineaments of, 39, 42; restoration to, obtained for man by Christ, 86, 88; restoration to, the work of the Holy Spirit, 130.

MADNESS, 188.
Mammon and God, vain efforts of many to serve both, 149.
Man, the head of the terrestrial creation, 33; charter of, 33; soul of, man, 33, 55, 110; a spirit, a feature of his Likeness to God, 34; greatly fallen, 39; reluctance of, to believe himself fallen, 41; declared by Bible to be fallen, 42; only created being that thwarts the object of his being, 43; indestructible, 108; work of, in this world, 110; duty of, in this world, 110; privilege, 110.
Miracle of Joshua, 142.
Misery, distinguished from Pain, 52; inseparably linked to Sin, 53; the result of Ignorance of God's Moral Laws, 53; with Sin, operation of law of connection of, discernible on all sides, 54; on sin, certainty of following of, 64; of impenitent, contemplated with keenest grief by the Christian, 186.
Missions, 173.

Moral Attributes of God, summed up under three heads, 30.
Moral sense of mankind, not correct test of right and wrong, 24; not a revelation of God to man, 25.
Moral world, not analogous to Physical, if Definite Knowledge of Truth not to be arrived at, 176.

NATURE, not God, 16; laws of, the visible operation of God's will, 23; complete submission to laws of, taught in Bible, 141.
Neglecting Christ's salvation, result of, dreadful, 112.
New Birth, use of term, 122.
Newness of Life, 149.

OPINION, distinguished from Knowledge and Faith, 190.
Ordinances, use of, 145; cannot effect Renewal of Heart, 147.

PAIN, 188; distinguished from Misery, 52; result of Ignorance of God's Physical Laws, 53.
Palmerston, 106.
Pantheism, the worship of a false god, 16.
Papacy, the, 107.
Pardon of sin, without expiation, not possible, 66; obtained for man by Christ, 86, 87.
Parents, source of esteem and love of children for, 75.
Penalties, for universal crimes and national vices, exacted in early ages, 45; for vice and sin, often exacted in this life, 45, 55.
Pestilence, 188; a penalty for violated laws, 28.
Polish Insurrection, 60.
Prayer, the means of seeking salvation, 118; man's privilege, 136, 137; includes all addressses, rightly made, to God, 137; heard by God, 137; sincerity essential to, 137; not necessarily aloud, 138; description of, 139; should be aloud when possible, 139; whether aloud or not, petitions should always be carefully framed in words, 139; faith essential to, 139; for temporal blessings, should always be qualified, 140; unaccompanied by faith, dishonors God, 140; rendered ineffective by want of faith, 141; objection to, that it is of no avail to alter events, answered, 141; experience of the good in all ages regarding, 141; distinction between things which are subjects of, and things which are not, 141.
Pride of man, inconsistency of, 32.
Proclamation of the Gospel, anxiety for, a marked feature of the saved Christian, 165; laid upon the Christian as his work, 167; Christ's command respecting, intended for Christians in all ages, 167; given, or referred to, by each Evangelist, 167; acted on immediately by Christ's disciples, 167; zeal and activity of Early Christians in, 168; Truth, Justice, and Goodness, engage Christian in work of, 170, 171; efforts in, proportionate to the prevalence of vital religion, 173.
Punishment, human or divine, indefensible, if man without will, 37; human and divine distinguished, 57.
Putting off seeking salvation, 112; result of unbelief, 112.

RANK, differences of, 91; compared with difference between sinner saved and sinner lost, 91.
Reason, an Attribute of Man, a feature of his Likeness to God, 37; not identical with Understanding, 37; enables man to recognise and appreciate the Moral Attributes of God, 38; of itself knows nothing of Termination of Future Misery, 186; argument incorrectly attributed

to, respecting Termination of Future Misery, 187.
Rebellion, against constituted authority, trampling out of, by human governments, 59.
Reclamation of profligate, 92; compared with spiritual renovation of the soul, 92.
Recurrence of old passions, &c., in renewed Christian, 157; a sore trial, 158.
Redemption, plan of, revealed in Bible, would never have been conceived by man himself, 66; doctrine of Bible respecting, 67.
Regeneration, use of term, 122.
Religion, True, consists not in Creeds, nor Ordinances, 145.
Remorse, distinguised from Repentance, 122.
Renewal of Man's Nature, cannot be achieved by man himself, 64; required by man, as well as Pardon, 85; obtained by Christ, as well as Pardon, 85; objection, why not made by Almighty power of God, without the possession of Faith, answered, 102; must commence, at least, on earth, 146; cannot be effected by Creeds nor Ordinances, 147; affects whole being, 148; not effectual, if not entire, 149; accompanied by great joy and Enthusiasm, 155.
Repentance, distinguished from Remorse, 122.
Reprieve of condemned criminal, often how toiled for and prized, 90; compared with God's pardon of the sinner, 91.
Rescue from fire, 171; from sea, by life-boat, 172; from consequences of sin, 172.
Reservation in Lord's Prayer, 140.
Respect of persons, none with God, 147.
Revelation of man's nature, necessary as well as of God's, 32; a proof of the divine origin of the Bible, 32.
Reward of Christian perseverance, 174.
SACRIFICE, institution of, and practice of, till death of Jesus, 68.
Salvation, obtained by Christ for all, 71; greatness of, often too little estimated, 84; magnitude and extent of, 86; dreadful result of neglecting, 112; compared to a treasure that may be found, 113; seeking, prayer means of, 118.
Scepticism and infidelity, a cause of increase of, 153.
Seeing God as He is, profound reasoning of St. John respecting, 88; of St. Paul, 89.
Self-delusion of many respecting belief, 178.
Selfishness, prevalence of, in the world, 48.
Self-knowledge, not naturally possessed by man, 31; sought by philosophers in all ages, 31.
Self-sacrifice, for the good of others, the source of esteem and love, 73; the distinctive feature of heroism, 74; a great institution of the moral world, 77.
Shakespeare's knowledge of man, 32.
Sin, always followed by its own result, 28; universality of, 46; degrees of, 49; differences of, vanish in comparison with Perfection of God, 49; Misery inseparably connected with, 53; penalties for, often exacted in this life, 55; connection of Misery with, not disolved by death, 55; certainty of Misery following on, 64.
Sincerity, absolutely essential to Prayer, 137.
Slavery, 54, 188.
Soldiers, source of honor paid to, 74; regard and affection manifested for, in France and America, 74.
Soul of man, man, 33, 55, 110; state of, after death, not modified, 55.
Speaking to God, 136; in what it differs from speaking to man, 138.

Spirit, existence of, illustrated by Ether, 34; able, perhaps, to travel from body during life, 128.
Spiritual beings, other than God and men, existence of, 160; communicate with men, 160.
Spiritual things real, earthly unreal, 109.
Supererogation, no works of, with God, 65.
Superior being, inferior being unable to comprehend, 23.

TEMPTATION, nature of, one kind of, 159; strength of, different with different persons, 160; nature of another kind of, 160; of human beings by other human beings, 161; grace of God always sufficient to prevent the Christian yielding to, 160, 161; to be shunned, not courted, 162.
Termination to Future Misery, not deducible from the Bible nor Reason, 186.
Thackeray, 106.
Thomas, the disciple, character of, 6.
Thoughts, Words, and Deeds, 151; Scriptural teaching regarding, 152.
Time, infinite with God, 78.
Transgression of Law, not allowed to go unpunished by human governments, 59.
Trinity, doctrine of the, necessarily true, 127.
Truth, flourishes in the midst of free discussion, 5; must be prepared to prove itself the truth, 6; loved by God, 25; an Attribute of God, 26; engages the renewed Christian in the work of Proclaiming the Gospel, 170; Religious, importance of earnest study of, 174; four courses with regard to, 175; objection, that certain knowledge of, is impossible to man, answered, 175.
Truthfulness and Truth distinguished, 26.
Turning point in a man's career as regards religion, 115; always marked and striking, 116.
Twofold, the work of the Lord Jesus, 131.

UNDERSTANDING, an Attribute of Man, a feature of his Likeness to God, 35; triumphs of, 35; not identical with Reason, 37.
Unity, a characteristic of the works of God, 19.
Universe, not God, 16; compared to a palace, 19.

VANITY of earthly things, 109.
Variety, a characteristic of the works of God, 18.
Vengeance for sin, term used to express certainty of penalty, 28.
Vices and Crimes, prevalent throughout the world, 44.

WAR, 44; penalties of, 54; dreadful character of, 187.
Wellington, 106.
Will, an Attribute of Man, a feature of his likeness to God, 36; in harmony with Sin before conversion, 158; in harmony with God after conversion, 158.
Wisdom, profound, a characteristic of the works of God, 19.
Words, Thoughts, and Deeds, 151; Scriptural precepts regarding, 151.
Work, object of, to give a connected view of the Fundamental Doctrines of Christianity, 7; plan of, 7; not dogmatic, 7; why written in form of discourses, 8; bears in view particularly Seekers after Truth, 13; aim of, to persuade and convince of Truth, 179; effect desired to follow perusal of, 179.

00067016

Digitized with financial assistance from the
Dr. Geetha Ravikumar
on 02 April, 2019